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Religion Rationalized

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*Intended as an introduction to the
writings of
Emanuel Swedenborg*

BY

HIRAM VROOMAN



1918

SAUL BROTHERS
CHICAGO

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ON the morning of the day of the crucifixion, Pilate said to Jesus, "What is truth?"

Immediately preceding the historic question, Jesus had declared to Pilate: "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth."—John 18:37.

"THE TRUTH"

TRUTH! Note well this word "truth" as PECULIARLY employed by Jesus, and note

the extraordinary tribute which He paid to that, **WHATEVER IT IS**, which the word stands for.

Was Jesus acquainted with some **REALITY** which He designated "the truth," or was He paying superlative tribute to some vague and indefinite generality?

Unless we can acquire some definite and concrete knowledge concerning the reality represented by the word "truth" as Christ employed it the purpose intended to be served by this book will have failed.

Did Christ come into the world to bear witness to the truth of the natural sciences? Evidently not.

Did Jesus claim to be the original chemist, astronomer, geologist, economist? No.

Was Jesus referring primarily to that truth which we call veracity, as distinguished from deceit and falsehood? No.

What then was the *reality*, with which He was acquainted and to which His whole life had born witness which He called "the truth"?

Can it be that there exists a distinctive realm of reality, a realm of *phenomenal* reality, the facts of which are distinctively and

exclusively those of "the truth"—*of spiritual truth?* Yes.—Yes!

The first step which we will now take, in whatever contribution this book may make in rationalizing religion, will be to locate and define that particular realm of reality in which all facts are distinctively spiritual, and the knowledge of which facts is distinctively the understanding of TRUTH. Pilate's question, after centuries of baffled study, is answered in our time!

The distinctive realm of reality of which truth is predicated will presently be defined and located. Some preliminary observations, however, will be helpful.

Every scientist and intelligent man acknowledges that all human knowledge is capable of classification. Certain kinds of knowledge, for instance, are classified under the terms mathematics, botany, statesmanship, medical science, and the like. There is no fact but what has its pigeon hole. Boundaries, as definite as the geographical ones which distinguish continents, nations, states and the like, also distinguish the areas of knowledge which go by the names of the various sciences, such as geology, astronomy, physics and the

like. *The knowledge of spiritual truth is likewise to be distinguished from all other knowledges.*

THE REALM OF TRUTH LOCATED AND DEFINED

That particular realm of reality, of phenomenal fact, which Christ referred to on the day of His crucifixion as that to which His whole life had borne witness, can be defined so simply and with so few words, that the reader is now cautioned—cautioned! . . . against passing this part hurriedly.

Here it is.

The realm of truth may be defined as *qualities in the emotional states and thoughts of human beings*—QUALITIES IN THE EMOTIONAL STATES AND THOUGHTS OF HUMAN BEINGS!!

This is it.

Here is the location.

Here are the boundaries.

Although limited by the boundaries established by these few and simple words: "QUALITIES in the emotional states and thoughts of human beings," the areas of reality within these boundaries will be found to

contain unlimited fields for exploration, investigation and study.

The *knowledge* of truth is the knowledge of these human qualities, including, of course, their relationships to other things. It is nothing more and nothing less and nothing else.

QUALITY

The word "QUALITY" represents a certain reality, even as it applies to material things, so important and estimable, as to deserve rank in the highest aristocracy of words. As it applies to human character its position it yet more exalted, for the reason that *if we could but distinguish the possible differences of quality in the emotional states and thoughts of men, we would see all of the differences between any conceivable heaven on the one hand, and hell on the other.*

The difficulty in seeing and studying the different qualities, the good and evil qualities, the harmonious and antagonistic qualities, the constantly changing qualities for weal or woe, in human emotions and thoughts, is in finding the STANDARD OF VALUES in relation to which all values of a human life are to be measured. Suffice it to say, at this point: all .

definite and concrete knowledge of spiritual truth is nothing other than the knowledge of the different qualities in the emotional states and thoughts of human beings and in comparison with a perfect quality or standard which will later be brought to light.

METHOD OF THINKING

When Columbus discovered America he found a new region for exploration. When Marconi invented a mechanism which gave wireless telegraphy to the world, he demonstrated that he had correctly surmised the existence of a new, or theretofore undiscovered, realm of reality which had invited him to the pursuit of his investigation and invention. Every known realm of reality, or any that is surmised to exist, is at once a challenge to intellectual initiative. Qualities in the emotional states and thoughts of men is a known realm of reality—they are a realm not simply surmised as existing, but one that is known to be. Scarcely more is known by the world at large about the particulars of it, however, than was known by Columbus about the particulars of the great continent which lay beyond the circumscribed landscape which he viewed

from his vessel. This new realm of reality, the realm of human qualities, is challenging, beckoning to, inviting human intelligence to come to it for investigation and exploration to acquire such riches or values as such added knowledge may prove to be worth.

Preparedness is as much a requisite in scientific discovery, geographical exploration, or *spiritual* study and investigation, as in war. METHOD, therefore, is as indispensable in penetrating the *realm of spiritual truth* as it was for Marconi to penetrate the electrical status of the spaces surrounding the earth in demonstrating the miracle of wireless telegraphy; or as it is for an astronomer to make an intellectual round trip of a thousand million miles in safety; or for a geologist to go back a million years before his birth; or for a chemist to organize an army of inanimate soldiers for scientific conquests. Heretofore, *method* in spiritual investigation and thinking has been lamentably lacking in theology, and among the representatives of the different religions and sects and denominations. This book is an attempt at pioneer work in the creation of METHOD for acquiring distinctively spiritual knowledge—for ascertaining the

facts of spirit, AS THESE EXIST IN THE NATURE OF THINGS.

The stars existed in the nature of things before the telescope was discovered, and the phenomena of earth crust formations were here before the science of geology appeared, and chemical relations between substances existed before any chemist made any practical use of any of them. And all these things existed in the nature of things. And, likewise, spirit exists in the nature of things. Qualities in the emotional states and thoughts of human beings exist in the nature of things. Who dare say, in these times of startling discovery, that man is permanently barred from finding the method for discovering the facts of the spirit, facts concerning the destiny of man, concerning God, immortality, divine revelation, and other fundamental facts which are to be classified as religious or spiritual? Who dare say then that the most fundamental of those things which now are, and have been, matters of religious conviction, faith, hope, aspiration, may not become matters of definite and concrete knowledge?

A BIT OF PRELIMINARY PHILOSOPHY

Did you ever stop to think that in learning even the simplest things of ordinary knowledge, the general and universal *method* is to learn by first *experiencing* the *effects* of things in or upon oneself? Through the five doors of the natural senses the objects of the world enter the corridor of ones thoughts, and they there introduce themselves, they *force* an introduction, by means of *inflicting* one with experiences respectively distinctive, and thereby the person distinguishes them relatively. He extends to them such courtesies or consideration as he chooses according to his judgment or desire or necessity; but thus it is that knowledge of natural things comes into one's possession. And, likewise, as will be shown in the following chapters, the method by which one learns of God is by first experiencing the effects of Him in or upon himself, and then by perceiving that these effects are distinctively those from God.

It ought to be remarked here that only a portion of a man's experiences are caused from without by worldly objects entering by the five ways of the senses. Some experiences

are caused from within by spiritual objects which impose thoughts and emotions by interior "influx." How otherwise account for the persistency of objectionable thoughts and feelings? A large portion of our emotions and thoughts are produced by an interior spiritual *environment* by the method or by means of "spiritual *influx*."

RELATIONSHIP

We will delve a little deeper in this bit of preliminary philosophy. RELATIONSHIP, as all know, means nothing less than that everything is affected by everything else. For instance, if any speck of dust should suddenly become annihilated, the status of everything else in the universe would become somewhat changed on that account. Any effect that is produced by one thing upon another, which one can detect, enables him to know something about one or both of the two objects. But a person can never detect any effect of one thing on another, except by his first becoming noticeably affected by one or both of them.

It is true, of course, that we do not detect, that is, take notice of the majority of the innumerable effects produced in or upon us by

outside agencies, such, for example, as by the atmospherical pressures upon our body or by every one of the hundreds of millions of other people in the world. They are too numerous. We would not have time, for one reason, to give even passing thought to every one of them. But, philosophically speaking, we know that it is conceptually possible to learn of anything that is related to us or that affects us, and to learn of it by the method of first noticing the effects which are the ultimatum of its relationship. Therefore, if, in the nature of things, there is a God, we are forced to acknowledge that relationship exists between Him and man. If, in the realm of reality, God is; if God and man are two realities, the relationship between them means that *they affect one another*. Therefore, the method by which we should endeavor to acquire a knowledge of God is by detecting and noting and interpreting those distinctive experiences in our own lives, which can be established as effects of His relations to us. This method will be in keeping with the manner of learning whatsoever we know about anything. We will show later that the effects produced by God in or upon us, those which can be detected and

distinguished *as such*, and afterwards studied and interpreted, are those which bring to light contrasts and distinctions in the *qualities* of our emotional experiences and thinking.

There has always been a class of agnostics who have affirmed that even if an infinite God exists we can not know it, for the "self evident" and "sufficient" reason, as they say, that the finite mind can not comprehend the infinite. The observation in the preceding paragraphs is a complete refutation of this presumptuous assertion of agnostics. The finite mind can detect the effects in or upon itself of outside realities, even though they be the effects from the infinite. To be sure the finite mind can not comprehend the *infinite*, but it can comprehend *how it is being affected in some particulars by the infinite*. The finite mind can not comprehend so much as a grain of sand, because infinitesimal things reside within even so small an object as a grain of sand. But when the grain of sand is blown into one's eye and he feels that particular effect; or when it is utilized in the manufacture of glass which prevents the sand from being blown into one's eye, he learns a few things

about the grain of sand which are true *so far as they go*.

There must be a point of beginning in our learning about anything, and it is likewise so in our learning about God. We first learn a few things about God from effects which we first discover as being from Him in our experiences; and, thereafter, we find that the effects produced by Him in our lives or experiences are so numerous that we may continue to grow in the knowledge of God throughout this life and then on forever. It will be shown further on that the particular effects of God in us, which can be distinguished, are those by which the qualities of our emotional states and thoughts are changed and improved. Our emotional states are as real as sense impressions. They are matters of experience, and hence matters of definite knowledge to reside in the memory and to be used as materials for constructive thinking and reasoning. Enough for this bit of philosophy at this time.

IMMORTALITY

Before this great word IMMORTALITY all of us stand, at secret intervals, with fear

and trembling. "If a man die shall he live again?" God and immortality are two of the several biggest words in the religious or theological vocabulary. Where can any intrinsic value be conceived of as existing in the literature of any religion, or in the ecclesiasticism of any church, without its identity with the thought and hope of immortality? Therefore, is there a method for investigating the question of immortality? The pages which follow will present this method. For the preliminary purposes of this first chapter, however, a few simple observations upon the general subject will be sufficient.

The question of immortality is primarily the question of what a man is potentially.

The acorn is potentially an oak tree. The tadpole is potentially a frog. The caterpillar is potentially a butterfly. The babe is potentially a man. Do there exist within the man those potential emotions and thoughts which are to be the fruitage of a thousand years experience, or of a million years?

What is the nature, or what is the mechanism or composition, so to speak, of that *sub-conscious region of a human being*, which either does or does not qualify him for the con-

tinuation of life after the death of the body?

If it should be in the nature of things that the composition and mechanism of a human being are such that he can not be annihilated, and that he must necessarily continue to live and to grow throughout eternity, then we might know that a thousand years from now, ten thousand years from now, every man will be experiencing thoughts and emotions different from any that are experienced now, and representing the ripe fruitage of all preceding growth and experience. Would it not seem as possible to find the trail of such discovery as it has been for the geologist to ferret out fairly accurately some of the earth's conditions of a general nature of a million years ago; or for the astronomer to tell of some of the general characteristics of the phenomenal facts on planets and stars thousands and millions and hundreds of millions of miles away? To what extent then is it possible to acquire a knowledge of those deep things which are at present only potential in man, but which, in hundreds or thousands of years, will be among his then conscious experiences? This would be, so far as it should go, *knowledge of immortality*.

There is needed only the right method for penetrating and investigating, or studying the realm of human potentiality, to learn of concrete facts concerning immortality, because human potentiality and immortality are the same thing. When we know that qualities in the emotional states and thoughts of men are the realm of truth, we have taken the first step in discovering the method for studying human potentialities.

DIVINE REVELATION

The question of the existence of a **DIVINE REVELATION** is primarily the question of the existence of a spiritual light by which a man is enabled to see spiritual objects and realities—to recognize and distinguish the differences and the contrasts in the qualities of the emotional experiences and thoughts of human beings.

If spiritual realities exist—if qualities in the emotional states and thoughts of men are many, are even opposites and antagonists, are of varying degrees, composing a vast and wonderful realm of phenomenal fact—then the probability is that **PROVISION** has been made to enable men to see them. This provis-

ion would be a light as distinctive as the light of the solar sun. (The *potentialities* of a man are as great and wonderful as a planet.) Men see the natural objects of the world by means of the light of the sun. When the sun goes down at night and is absent, then light disappears and the prevailing darkness creates a condition which prevents men from seeing material objects. The visible objects of the world at dawn declare the presence of light, and the light itself proclaims the sun to be its source. No worthy purpose can be served by my simply asserting that there is a divine revelation, and that it is to be found in the Bible. But if the contents of this book should awaken any of its readers at their spiritual dawn, and they should see for the first time a realm of spiritual objects by a light that most manifestly emanates from the Bible as its source, its purpose in respect to the question of a divine revelation will have been accomplished.

THE LORD JESUS CHRIST

THE LORD JESUS CHRIST. To say that Christ was divine; that he was the son of God; is scarcely more rational than the speech

of a parrot unless behind these words there is understanding of some of the general distinctions between the Divine and the finitely human. Without some essentially true conceptions of Divinity all affirmations of belief in Divinity are of questionable value. Affirmations of this kind, without a foundation of spiritual knowledge, have lead to most fantastic speculations and irrational assertions and guesses. For instance, they have led to the belief in the absurdity that God and Jesus Christ are two infinite beings—as if it were possible in the nature of things for two *Infinities* to exist at the same time! And, again, by affirming that Christ is God, while thinking of Him and describing Him as to his finite aspect, solely, they reduce the Infinite to the finite and thereby destroy all idea of infinity and remain in ignorance of the infinite and divine Being. That there is only one God, one infinite and divine Being and that He became incarnate in the person of Jesus Christ can be seen to be true only by the aid of that spiritual light from Divine Revelation which, *in revealing qualities in the emotional states and thoughts* of men, shows that the Quality of the emotional states and thoughts of Christ

was absolutely unique, perfect and Divine—was the Quality of God Himself—the very quality to be recognized as the STANDARD with which all other qualities in the realm of human emotions and thoughts are to be compared and judged. This subject will be pursued at length in succeeding chapters.

MAN'S CHIEF INTEREST

WHAT IS MAN'S CHIEF INTEREST? Is there any special or particular interest which, in the nature of things, and on account of what is potential in man, could be truly said to be man's chief interest, in relation to which the values of all other interests are to be estimated?

If man is immortal his chief interest is something entirely different from what it is if he is only mortal.

Immortality and mortality are TWO POINTS OF VIEW, as different as any two locations in the world that might be selected.

These two points of view are those of religion and science, respectively.

Science defines man's chief interest from the point of view of mortality. The radius of its vision, *from its point of view*, circum-

scribes the following chief interest: Man's physical and mental well being during his temporal (and ephemeral) stay in this world.

From the point of view of immortality, man's chief interest is this: Man's eternal well being and prosperity.

A man's motives, intentions and conduct throughout life are manifestly vitally and organically related to whichever of those two points of view he adopts as his own. And motive, intention and conduct determine the desirable or undesirable destiny of every man.

From the strictly scientific point of view, or that of mortality, the value of every scientific fact is estimated by what it contributes to man's physical and mental well being here and now. The use or abuse of things, according to the scientific estimate of values, is determined by the effects of them upon his temporal interests. Even the pragmatic philosophy, which declares everything to be true just to the degree of its practical working or use, recognizes no higher standard of values than man's earthly welfare; and the practical working or use of a thing is, hence, determined by the effect of that thing upon man's worldly prosperity.

The most successful men in this world in just temporal ways are those who have been wise enough and sufficiently self controlled to make temporal sacrifices for the sake of future gains. If man is immortal, may it not be that there are some forms of sacrifice which continue throughout the length of this life which contribute to the gains and success to be enjoyed in the life which follows this one? The same degree of wisdom and self control as that displayed by the worldly wise man just alluded to, when employed by one whose point of view is immortality instead of mortality, will revolutionize the motives, intentions and conduct and lead to a fruition of personal character and power and capacity altogether different from those to be enjoyed by others.

What is meant by *regeneration* and *degeneration* in a human life? What is meant by character and the lack of character? What is meant by growing into the very best of what it is possible for one to become and by turning out to be the very worst of what it may be possible to become? Here man's chief interest stands out clearly by contrast. And his chief interest is seen to be closely identified

with the standard of all values. Evidently the standard of all values is to be determined by that which is discovered to contribute most effectively to the very best outcome to life that is potentially possible. Therefore, those conceptions of honesty, justice, morality, virtue, purity and righteousness, which, *in the nature of things*, contribute most effectively to a man's best possible fruition, would be, according to the standard of all values, right and good. The same standard would declare that those other conceptions of these things, which divert the direction of a man's development away from his highest possible attainments or to the extent of their diverting influence, are bad, evil and wicked. Hence, in determining what is best for ourselves as to any religious attitude we may assume, the question is not one of any theory or church dogma, but it is a question of WHAT IS—and of finding it out.

If the standard of all values comes to light in wonderful detail for practical application and direction in the Qualities of Christ's innumerable experiences then something of Christ's own nature will be brought to light by the same light.

THE FACT OF REALITY

Reality is.

Think of it!

Reality is.

Again, think of it!!

Reality is.

Again and again and again, think of it!!!

When I first thought of it I was surprised.

When I began to think of its significance I experienced disturbed astonishment.

Continued meditation upon the simple fact of reality has at times awakened impulses and emotions of indescribable amazement.

I was surprised at first because absolute nothing is the antithesis of reality; and, naturally, nothing seems far more probable than something.

The fact that reality is, is absolute proof that reality has always existed because something can not come from nothing.

The detection of my own personal consciousness is my first detection of the existence of reality.

This is at a point on the outermost rim, *as it were*, of reality. If the intelligence should be permitted to penetrate into the depths of

reality, what are the wonders that might come to light?

Whatever one's notions may be about a personal God, he knows that he himself as a finite man did not create himself. He is the workmanship of self existent Reality. Other manifestations of the workmanship of eternal Reality also declare their respective existences. One bows before the reality of sun and stars, of earth and material forces, of innumerable other human beings and of his own inexplicable nature pregnant with both ominous and sublime possibilities.

The detection of one's own personal consciousness is, as said before, the first knowledge of reality. Personal consciousness is a LIVING thing. This is proof that LIFE is identified with Reality. Whatever the eternally self existent Reality may be in Itself, one thing we know as a self evident fact and that is that life is identified with It because human life is derived from It. *Therefore, something superior to finite human life dwells in the realm of self existent Reality from which finite human life derives its existence.*

There is not an iota of evidence to even suggest that a rock has personal consciousness.

And yet a rock is one manifestation of Reality. So is the sun. And so are all the material and inanimate things of the world. *But their functions?* They have all contributed to the growth of the conscious *lives* of men! They live, as it were (have a semblance of life), in their use, and the end of their use is living men. The self conscious rational lives of men are the end to which all the things of inanimate nature are seen to contribute as the function which, by nature, they severally fill. Then, whatever a man may be, per se; whatever he may stand for in his organic relation to self existent Reality, one thing is manifest, and that is that his relation to material nature is that of lord to servant. Nature is nothing other than finite agency or instrumentality to serve the needs of finite human life.

“Is the servant greater than his lord?”

Can something come from nothing?

Can life be created by death?

What then do we see or conclude (when we look upon the various aspects of Reality as they appear in this world, the very first one of which is one's own personal consciousness which reveals the fact of finite human

life), as to the nature of self existent Reality? Is "It" as inanimate as the sands? Or is It as alive as a man? It cannot be both. Evidently nothing is lacking in the infinite and self existent Reality which we discover here as some of its aspects. Its own personal consciousness *can be nothing less* than the personal consciousness It bequeaths to human beings. Its wisdom can be nothing less than the wisdom of men derived from It. Its emotional experiences can be no less alive than those of men, which come from It.

Note furthermore that its power and facilities within Itself for providing for the growing needs of living human beings can not be less than the ability to create the instrumental inorganic agencies of the material world. The uses served by inanimate things represent the living powers of Reality for achieving Its ends. The existence of the inanimate sands, already referred to, might seem to be a manifestation of something equally as dead in that from which it originated—in Reality—if it were not that the function or use of the sands, as that of serving human life, which is also derived, belies such a conclusion. If the function or use of human life was to serve the

sands such conclusion would be permissible. *There is a semblance of life in the function or use of that which in itself is dead.* The function or use of the sands or other inanimate things proves that they are manifestations of *facility within Reality*. Reality, in other words, contains within Itself all facility, all equipment, all instrumental agency for making Itself effective and these things are manifested in the inorganic things of nature.

Reality, then, can be nothing less, nothing inferior to, all that we call *human life*, and It must be inclusive of all the things in the created universe that serve human life. Self existent Reality, then, is either Human or Superhuman! This is a logical conclusion. It paves the way for more detailed information about God.

OPTIMISM

These observations unearth the very deepest laid foundations which underlie philosophic optimism.

The function of everything in Nature from the sun to the grain of sand is to serve the needs of finite human life; whereas the function of a human being is to fulfill a purpose

extending beyond the uses or services performed by material Nature; a purpose which is the end or aim for which Reality Itself exists! Reality, whose existence is a certainty, whose significance amazes us, from which everything and all things of the world and universe are derived, has qualified you and me to fill a function, to serve some end, to perform a use; so great, so grand, so glorious, so inconceivably important as to represent Its design or purpose in achievement, and to be to It Its satisfaction. Here is honor transcending all honor heretofore defined by worldly station.

When one sees and knows that he, as a free moral agent and as a rational being endowed with personal responsibility, is superior to material Nature in the sense of being the object which Nature is designed to serve; and that he represents the design or purpose in achievement of Reality, he comes into a state wherein the deepest and truest humility fellowships with the sublimest self confidence and assurance. The consciousness of responsibility in the light of one's towering importance is the underlying cause of all true humility and repentance, and this is because the

plain and simple meaning of the word responsibility implies the free choice between success and failure, between reward and penalty. Every man is certainly endowed with honor and station and power far superior to anything of the kind that is ordinarily thought of or coveted.

PROVISION

As strangers in this strange world, receiving introductions to one notable fact after another, as we slowly acquaint ourselves with our conditions and circumstances, one of the several greatest of all surprises is that at finding the marvelous and wonderful PROVISION for our needs. Evidently our advent was anticipated by something alive within or behind or over Nature, because Nature has offered herself wholly and without reserve as a perpetual sacrifice to the needs of men.

Not only do we find the materials for food, clothing and shelter at hand. These are rudimentary. But every science is a distinctive volume of testimony to the fact that all the substances and forces of the world are nothing other, per se, than provision for the needs of men. The secreted deposits of coal, the

buried reservoirs of oil and gas, the mountains of iron are as manifest and as significant and as suggestive as the warehouses and granaries of human workmanship. There is light for seeing and sound for hearing. The powers and forces latent in chemical relationships have already multiplied the muscular power of a man's right arm by a billion. The very status of magnetic and electrical force has been so gracious and condescending as to practically obliterate time and space in intercommunication among men, to say nothing of its other benevolences. Such details could be given indefinitely.

Another surprise, almost equal to that at finding such prodigality of provision for us, is the fact that so little of it was used by former generations and that the present generation is using comparatively so much. We are startled at the signs of the times!

The human race has been exploiting the resources (provision) of the world for untold thousands of years. There was a time in my youth, in taking this fact for granted, when I assumed that opportunity for me in the realm of achievement was meager for the reason that the thousands of millions of my predecessors

had had the advantage of me in point of time and had appropriated the best of what there was. Alfred Russel Wallace's announcement gave me a new point of view. This famous scientist showed that during the one hundred years preceding the time of his writing the progress of material civilization had advanced further than during all preceding centuries of known history. And since that pronouncement radium and the x-ray have been discovered; wireless telegraphy, aerial and sub-sea navigation and the automobile have become commonplace facts. Progress since then has been speeding up at a marvelous pace.

Have there been no corresponding developments in religion?

IS THERE NO PROVISION ANYWHERE FOR THE NEWLY DEVELOPING SPIRITUAL NEEDS OF MEN?

If it is true, as has been shown, that nature is beneficent—that she is, per se, nothing other than provision for human beings—we may logically conclude from inference that her gifts and sacrifices are *regulated*—that she supplies the right thing at the right time according to the need. And again, from inference, this means that the essential needs of

men in these marvelous times differ from those of men during the centuries that have passed. In a sense then *the world is now inhabited by a new type of man*. This is indeed a new age in the sense that there is a new manhood.

Sufficient has been said to give significance to the following questions: May it not be that the new type of man of today has spiritual needs which differ from those of the man of former generations? May it not be that these new spiritual needs call for the exploitation of heretofore unknown storehouses of spiritual provision equal in their surprises to the recent exploitations made by science, invention and discovery? May it not be that the spiritual needs of the man of the new times require knowledge as a substitute for faith, conviction and hope? *If so, is there provision at hand for the acquirement of such knowledge?* The contents of this book endeavors to spell yes to these questions. This *provision* will be shown to be in the "interior" or "spiritual" meanings of Biblical literature.

SPIRIT IS SUBSTANCE

Is it not evident that a human experience is as real as anything outside of human experi-

ences? Is not personal human consciousness as real as a human corpse? or as anything which is incapable of consciousness? Is not life as real as death? Would it then seem startling if it were discovered that spirit is as substantial as matter?

If this can be demonstrated then human emotions and thoughts and the qualities of them may be dealt with rationally and with the same degree of definiteness as that of scientists in dealing with material substances and forces.

The prevailing conceptions of human emotions and thoughts, of "love" and "truth" in Christendom remind us of the conceptions of heat and light and sound and wind which prevailed a few centuries ago.

Heat and light were as mysterious as ghosts. They were vague abstractions. They produced certain effects, contributing at times to happiness and at other times to suffering. Yet they are so intangible as to seem to be incomprehensible. There seemed to be no *method* for learning anything definite about them. Sound and wind were two other spirit like apparitions.

Think of what it has meant to science and to the progress of civilization for men to learn *the simple fact that heat and light and sound and wind are simply forms of activity in matter!*

Ten thousand of our best mechanical inventions could never have been invented without this discovery!!

Man is now far on his way toward dominating the powers and forces of nature, but without the simple discovery of this fundamental fact civilization would now be but little in advance of what it was centuries ago.

Important as this discovery has been to science and civilization, no less important to rationality in religion will be the knowledge that spirit is substance.

The religious literatures and theologies of the past are woefully deficient in that they have not dealt with human emotions, loves, affections, human thinking and thoughts in terms of concrete and definite reality.

Did you ever stop to think what the reasons are for holding that matter is substance? Upon what grounds is the earth said to be substantial? What is substance?

A scientist will take a stone between his fingers and declare that is composed of material substances. His reasons are that the stone displays certain characteristics or phenomena such as size, shape, weight, color, temperature, reciprocal relations with other things, and the like. These are practically all the reasons that can be stated in support of the fact that matter is substance.

Let us now substitute for a stone some human emotion or experience and note the characteristics or phenomena that are displayed by it. Take friendship. Friendship, when awake or active, occupies a relative position in a man's consciousness at a given time. It is a part of an experience. It is surrounded, during the period of the experience of which it is a part, by other emotions which are more or less awake and active at the same time; such, may be, as pride, fear, covetousness, hope, aspiration. Friendship is either *large* or *small*, relatively, according to the *space* it occupies, so to speak, as compared with that of the other emotions present. It is either *heavy* or *light* according to its dominance in its surroundings. For instance, does not friendship outweigh the selfish emotions

present whenever it leads to personal sacrifice? Is not the *color* changed when it finds itself betrayed? Betrayal by a friend will change the *color of* friendship. And again friendship may act upon such a thing as avarice or greed as effectively as a chemical acts upon rock when transforming it into gas. This and similar phenomena prove the existence of most marvelous relationships between the realities of spirit which cross the plane of consciousness, and which, during their stay there, are called by the name of human experiences. It also proves that there is a spiritual chemistry—relations analogous to those in chemistry—in the spiritual substances of human emotions and thoughts. Reciprocal relations exist between human emotions and also between human thoughts as between material substances.

Thus the fact is brought to light that friendship, which is a reality of the spirit, a human emotion, displays as many characteristics or phenomena in support of the contention that it is substantial as does a stone or any other material object. Therefore, from the standpoint of the scientist's own method of reasoning we are as much justified in de-

claring the substantiality of spirit as of matter. This being true the qualities in the states and thoughts of human beings may be studied with an accuracy and certainty equal to those of science.

The recognition of the substantiality of spirit is a preparatory step, indeed it is a *tremendous stride*, toward the recognition of a substantial spiritual world or universe into which all persons pass immediately at the time we call death. If spirit is substance then a substantial spiritual world and universe is at once conceivable—a world as absolutely or “discretely” distinct and different from this material world as the human mind is distinct and different from its material body. It is, furthermore, preparatory, as contributing to method in study, to an understanding of some of the general and fundamental characteristics of the spiritual world and of the conditions of life which prevail there. The substances of the spiritual world have characteristics similar to those we are acquainted with in the human mind.

Caution. Spirit is substance *but it is not material substance*. It is that, whatever it is, that the mind is.

PSYCHOLOGY IS NOT SPIRITUAL TRUTH

PSYCHOLOGY IS NOT SPIRITUAL TRUTH. Inasmuch as psychology is the science treating of mental phenomena many persons claim that it could easily be so expanded as to include all that is rational in religion or theology. For this reason it is important to understand the essential differences between psychology and spiritual truth. The difference is fundamental. It is as clear as that between psychology and chemistry or as between it and mathematics. They are two entirely different things.

The essential difference between psychology and theology or spiritual truth may be seen at once, as if by cutting the gordian knot, by noting the one essential thing which psychology can not do which spiritual knowledge does do. *Psychology can not ascertain or define any of the qualities in the emotional states and thoughts of human beings.* Psychology has no method, neither has it qualifications for discovering any method, for determining upon the question of quality in human character. Failing in this it fails absolutely in crossing the border which divides material nature from the realm of spirit.

For the sake of clearness and, possibly, for justice, this contention needs some amplification. First, we need to understand the meaning of the word quality as it applies to human feeling and thinking. The questions naturally arise, What is a good quality and a bad one? Where is the line to be drawn between them for the sake of distinctions?

Fortunately for our *immediate* purposes we may note the fact that there is no man living but who has at least rudimentary ideas about right and wrong, good and bad, as these apply to human character. In replying to these questions it is necessary to employ familiar words and phrases, even though, by common usage, their meanings are obscure and somewhat misleading. The words "selfishness" and "unselfishness" are two of such words that must be employed for the present purpose. Now, the fact is that the differences between selfishness and unselfishness, as they exist in the quality of human emotions and thoughts, are so great that the real meanings of these two words necessarily continue to grow with every student of spiritual truth as long as he lives. Selfishness in emotion is bad quality and unselfishness is good quality.

As a starting point, however, we may say that psychology, which is one of the natural sciences and not a spiritual science, can not discover or reveal any distinction whatever between selfishness and unselfishness in the qualities of the emotional states and thoughts of human beings. This being true it can not contribute one iota to the knowledge which contributes to the cultivation of unselfishness in human character. It can not illumine with a single ray the question of personal rewards and punishments, of personal acquisitions and retributions, as these may be the outcome of selfish or unselfish developments in the character. This being true we should pause—at the *significance* of the fact!

Some psychologists will refute this statement and point to the fact that their literature employs the words selfishness and unselfishness frequently. Yes, psychology has a method by which it determines upon what *it claims* to be selfish and unselfish qualities. But when this claim is tested in the light of the two standards of value already referred to, then its claim is seen to be only a presumption. This claim is seen to be unwarranted *because* psychology, the same as every other natural

science, has no standard of perfect quality in human character with which human qualities are to be compared. In so far as it claims to have such a standard or method its claims are false.

As an illustration let us consider the question of the quality of that human emotion known as "mother-love". In so far as psychology claims to determine the selfish or unselfish qualities of human affections it affirms broadly and without reservation that mother-love is unselfish. According to any standard which psychology can select this would be true. But according to the standard brought to light by spiritual truth, mother-love is a thing which sometimes is unselfish and at other times selfish. For instance, in the light of the spiritual standard, the mother-love of a woman who has the spirit of a murderess is utterly selfish. But according to psychology and its standard her mother-love would be as unselfish as that of a saintly woman.

For further illustration let us consider such emotions or loves or affections as those of friendship, benevolence and their type. Psychology says that they are unselfish. In saying anything about their selfish or unselfish

qualities it usurps authority where it has none. Friendship and benevolence are at times as selfish as any that can be imagined. Friendship and benevolence are essentially unselfish only with those persons whose ruling or predominating love is essentially unselfish.

All have seen instances where the friendships of evil men have led them to sacrifice the common good for the temporal advantages of their friends. And benevolences very often arise out of the basest of motives and are intended to serve the most selfish ends.

Many illustrations might be adduced to show that when psychology attempts to discriminate between selfish and unselfish qualities in human emotions and thoughts it indulges in guess work. It is as apt to be mistaken as correct. This is so because the work of making such discriminations is entirely outside the realm of its legitimate field.

CHAPTER II.

TWO VAST AND LIMITLESS REALMS OF REALITY BUT RECENTLY DISCOVERED

In the sense that Columbus discovered a new world and Marconi a new status in the substancities of space, both of which discoveries opened gates into new areas of inestimable treasures for the race, so a spiritual seer living a century and a half ago discovered two vast and limitless realms of reality, treasures from which, while somewhat delayed, are destined to enrich the world with a riches never enjoyed heretofore by men.

The first of these two vast and limitless realms of reality is the one already described in the preceding chapter and set forth as being, Qualities in the emotional states and thoughts of human beings. This first realm of reality as thus defined is the distinctive realm of phenomena in which every fact is peculiarly spiritual and the knowledge of which is distinctively the knowledge of spiritual truth.

In the observations of facts and realities, which we are now and will be making together—I trust to the end of the book—the reader sees as clearly as the writer the simple fact that qualities in human character are a realm in themselves. How great a realm, how vast, how significant is not yet apparent. Such aspects have not yet been reached. In traveling, new glories come to view as one proceeds. By way of anticipatory remark, however, it may be said that the spiritual scenery on either side of the trail we are following will have some pleasantly thrilling surprises. Would it, for example, be an astonishment if you should see presently, with intellectual clearness and certainty, such distinctive and wonderful views of spiritual reality as that the realm of truth is the phenomenal aspect of a real world, one that is a veritable universe to be identified with immortality and in which those whom we think of as having died are now living? And if these aspects of the realm of truth should be brought to view by a kind of spiritual X-ray, as it were, generated by a newly discovered mechanism, so to speak, in biblical literature, would your opinions

concerning the Bible or a divine revelation be subject to change or modification?

Inasmuch as this book aims to contribute to method in religious study and thinking, and to logical reasoning in spiritual things, it endeavors to develop its own contents according to logical steps. With this purpose in mind the reader is urged to remember at this point, simply that quality in the emotional states and thoughts of humans are a realm of reality and that it is distinctively the realm or that world wherein all phenomena and all realities are those of spirit and the knowledge of which is the knowledge of spiritual truth. All estimates of values and grandeurs yet to come to light may appropriately be deferred.

THE OTHER NEW REALM OF REALITY

Second only in importance to the new realm of reality described above and which circumscribes all knowledge of "the truth"—the truth to which Christ's life bore witness—and described as qualities in the emotional states and thoughts of human beings, is another vast but distinctive realm of reality which has been but little thought of heretofore. It is not even recognized as yet by the

great majority of people, notwithstanding that the fact of its existence is to be one of the greatest and most supremely important facts to be honored and studied by future generations.

By giving close attention now the reader will presently see for himself this second new realm of reality somewhat as he might see for the first time the map of some region new to him or see for the first time one of the planets through a telescope. Take note that its importance will not at first be seen. Nothing of grandeur will appear in its first aspect.

First, the things of the natural world exist. Admitted.

Second, qualities in the emotional states and thoughts of human beings exist. Agreed.

Third, between any two realities relationship exists because all things are related. True.

Fourth, relationship between any two realities means that they are somehow, and according to their natures, reciprocally affected. Each is affected by the other—there is communication of some kind between them by which each “gives and takes.” This fact is universally believed.

FIFTH (THEREFORE), RELATIONSHIP EXISTS BETWEEN QUALITIES IN THE EMOTIONAL STATES AND THOUGHTS OF HUMAN BEINGS ON THE ONE HAND, AND THE THINGS OF THE NATURAL WORLD ON THE OTHER HAND.

Do we still agree? Yes.

Then you see in the fifth statement the first aspect of this new and limitless realm of phenomenal reality on which comment has just been made.

The statement defines the realm and determines the boundaries of the realm.

Before giving this new and vast realm of facts an attractive name which might for that reason, without some precaution, be used fancifully, and which might otherwise be susceptible of several definitions, let us safeguard our vision of the simple fact of the realm's existence by noting well the reality of it and the description of it. It is simply the relations between two distinctive realms of *substantial* reality, namely, the substantial realm of spirit and the substantial realm of matter. We may now decorate this plainly

visible fact with the name: THE RECIPROCITY BETWEEN SPIRIT AND MATTER.

Note should be made at this point of the difference between a reality and a substance. Matter is substance and spirit is substance. The different things to be predicated of either of these substances are realities but not themselves substances. For instance shape, color, weight and the like are realities but not substances. Relationship between two substances is a reality but not itself a substance. Realities are phenomena—they are phenomenal facts. They are materials for rational thinking. This limitless realm of reality, which we now designate as the reciprocity between spirit and matter, with spirit recognized as substance, is not itself substantial but consists of the phenomena or the phenomenal facts of relationship between the substances of spirit and the substances of matter.

Spirit and matter are distinctive. They have seemed to be separated and not related, but no two things are separated in the sense of being unrelated. The sun and the earth are distinctive. In a certain sense they are separated (by space) but, as a matter of fact,

they are connected by reciprocal relations. Just as provision exists for reciprocity between the earth and the sun or between two chemicals, so provision exists for reciprocity between spirit and matter. Their interrelations are according to their natures, or according to the nature of things.

Our difficulty would seem to be in detecting and noting and studying and classifying the phenomena of this particular realm. Here again we must rely on availing ourselves of the right method. Achievement of that, which, in the nature of things is possible, is only dependent on the right method.

The law of cause and effect—the knowledge that everything is the effect from some cause and that it in turn becomes a cause contributing to future effects, enables every intelligent man to study the phenomena of the world somewhat as he would read a book. The visible facts of the world, therefore, are a language and for that reason every scientist is a linguist. Most strikingly is this true with the phenomena of geology. The geologist is a linguist who studies history, not in books, but in the facts which have been recorded in the surface phenomena of the earth. Geology has

a language and a literature comparable to those of Latin, Greek or Hebrew.

In like manner the facts or phenomena in the realm of relations between spiritual qualities and material Nature (the phenomena in "the reciprocity between spirit and matter") are a language whose literature is the constant and everlasting reciprocal relations between the two. We do not call this the language of geology, or the language of astronomy, or the language of the moving picture, but we call it the language of symbols, or, what is the same thing, THE LANGUAGE OF CORRESPONDENCES BETWEEN THE SPIRITUAL WORLD AND THE NATURAL WORLD.

The fact that symbolism dates from ancient times, and that it is now identified with ideas of vagary and fanaticism, and that it is, for the most part, falsely exploited by irrational religious enthusiasts does not lessen the importance of the fact now being brought to light. We will yet show that the phenomena to be found and classified in the realm of reciprocity between spirit and matter give us the *veritable* language of symbols, a language written in the hieroglyphics of phenomenal

fact just as geology is, and to be interpreted by the method of studying cause and effect which is the method of every scientist. Swedenborg calls this language of symbols the language of correspondences between spirit and matter and he writes at length also upon the "*science of correspondences*". The science of correspondences bears the same relation to the language of correspondences as the science of geology bears to the language of geology. Now note, that which will later be shown, viz: that the specific FUNCTION of symbols or of *the language of correspondences between spirit and matter* is to reveal spiritual truth—to reveal the facts which exist in the distinctive realm of spirit—to reveal qualities in the emotional states and thoughts of human beings.

This being true, the *importance* of the recognition of this distinctive realm of reality begins to come to view.

CHAPTER III.

A WAYSIDE TALK

*Consisting of observations on the following subjects:
"Seeing for Oneself," "What Is a Human Being,"
"Analogy," "Regeneration and Degeneration," "Happiness and Suffering," "The Universal Good,"
"Right and Wrong, Good and Evil, Sin."*

SEEING FOR ONESELF

The author is endeavoring, in the method of his presentations throughout this book, to enable the reader **TO SEE FOR HIMSELF**, somewhat as if he were following a mountain trail, for the first time, leading into exhilarating scenery, some of the realities in the distinctive realm of spiritual truth.

Only to a most limited extent can the knowledge of one man be conveyed by him to another by the method of dogmatic assertion. The function of a true teacher is not so much to dogmatise, to assert, to declare, as it is to enable the student to see for himself the things which the teacher has already seen. This is

eminently true in the teaching of spiritual truth.

This chapter may represent a resting place, in the spiritual assent we are making, where the author gives a wayside talk, as it were, concerning some of the spiritual scenery yet in front and above, and for the purpose of anticipating some things which will, for that reason, be more easily and surely "seen for one's self" when reached.

WHAT IS A HUMAN BEING?

WHAT IS A HUMAN BEING? All answers to this question can be but partial. If partial answers, which are but observations upon the subject, *are true so far as they go*, their extraordinary value will be recognized and our progress gratifying.

In point of logical and rational comprehension, the fact of first importance in considering what a human being is, is the fact already commented upon that *spirit is substance*—not material substance but spiritual substance. (Matter and spirit are two distinct kinds of substance.)

The human mind is substantial. Human

feeling and thinking are substantial. Human experiences are substantial.

CONSCIOUSNESS is a primal kind of certainty. And yet it is rather mystifying. *We are at least acquainted with it.*

Consciousness is, *as it were*, the particular place where the man happens to be, on the *world of spirit* which he himself is.

Yes! Not only is spirit substance but every man is a spiritual world or planet—but *in human form.*

FEELING AND THINKING, inseparable partners, counterparts, are invariably present in every state of consciousness. They are the first two things, the two particular things, which include all other things composing a human being, except that which may be interior to consciousness as conjoining the man to his Creator.

A man can make mental note of the experiences of which he is conscious at any given time about as easily and as accurately as he can of the material things within the radius of his eyesight; that is, after some practise at such *introspection*. By taking a general survey of a conscious state at any given time, somewhat as one would look for all that might

be seen within the circle of an immediate horizon, a man would note some dominating emotion, and then numerous less active feelings, occupying their respective portions of the surface; and, he would furthermore note some general trend of thought, with other less commanding matters in mind. For example, one might perceive the presence of an intense eagerness to win some success as the dominating emotion, with certain other feelings of friendship, covetousness, jealousy, a prick of conscience, sharing their respective portions of the conscious area. The chief trend of thought would refer to means and methods as representing the agency of the dominating emotion. At the same time, consideration for friends, thoughts of honesty and honor and an ever present recognition of related interests would all be included in the conscious thoughts.

A striking characteristic of a conscious state, or state of consciousness, a state of being, is its movement and continual change. A state of consciousness is not as stationary as a landscape or most other objects of worldly scenery. Consciousness is a traveler. Its itinerary is chiefly determined by circumstances

over which the man may have but little control. These changing states, these travels of consciousness, are designed among other things to acquaint a man with the contents of himself and to give him the opportunity of making the most of himself. Beneficent purpose is behind the mask of what we call "conditions and circumstances"—behind the mask of environment. To see for oneself that this last statement is true is one of the most comforting of all visions of spiritual truth.

As a matter of fact, this continual movement of feeling and thinking along the highway of consciousness, with the *ever changing combinations of emotions and thoughts*, is nothing other than a movement or travel by which the man's own spiritual world comes gradually before his personal review.

Spiritual substance is as volatile and as plastic as emotion and thought and so this thing is possible. *It is as adamant, however, as righteous purpose established on the knowledge of God.* (The great composite spiritual world beyond the grave is nothing other than external forms or manifestations of the emotional and intellectual realities from within

the human beings inhabiting it and composed of the same mental substances.)

Every man as a *rational* being, as a *responsible* being, as one gifted with *spiritual freedom* makes responses to the component parts of himself as they pass him and salute him on the plane of consciousness and register themselves as actual experiences. The nature of the man's responses to these things helps to determine the permanent spiritual quality of them as they thereafter function in his world.

"The Lord God brought every beast of the field and every fowl of the air unto Adam to see what he would call them: and whatever Adam called every living creature that was the name thereof." (Gen. 2:19.) The word "name" is a symbol of spiritual quality. All animals are symbols of as many human affections. That miniature spiritual world, which a man is, includes what is analogous to mineral, vegetable and animal kingdoms. Even the animals are not lacking—*analogously*. There is an analogy between what Adam did here and what every man does. Every man names "every living creature", that is, decides the permanent spiritual quality of them as they afterwards abide in the composition of him-

self or of his character (or of his individual world). And the times or occasions when he names them are during those experiences, induced probably by circumstances, wherein the living creatures or the affections analogous to them, are actually being experienced.

Yes! A man experiences his own lion and bear and fox and serpent and lamb and dove. And by his voluntary attitude toward his animal experiences he names the animals, that is, decides their future qualities and the nature of the influences which they will thenceforth exert in him.

Allusion was made in the first chapter to the importance to science and invention of the simple discovery that heat and light and sound and wind are simply forms of activity in matter. The further observation was made that what this has meant to material progress the recognition of spirit as substance will mean to rationality in religion and the consequent improvement in human character.

With the fact in mind that spirit is substance one can easily grasp the idea or conception of a miniature spiritual world or planet as the *actual* thing usually referred to in a blind kind of way by those spiritual ob-

servers who declare their belief in a SUBCONSCIOUS SELF. The subconscious self, so called, is nothing less than a complete spiritual world composed of the substances which we call human emotions and thoughts and consisting of realities as vast and varied and complex as those that constitute the material world. And furthermore this miniature world, which every man is, is of the same substance, is homogenous and in living relations with the great composite spiritual world which is the habitation of all immortal beings. It is affected by and responds to the laws and forces prevailing in the supernatural spiritual universe. This is its status even now before the death of the body. Therefore, that part of a man which is interior to or beneath the conscious plane is by far the greater part of him.

ANALOGY

ANALOGY is to be one of the big words in the religious literature of the future.

We speak of food for the body as being analogous to fuel for the furnace. Comprehension of an idea is analogous to seeing. Analogy refers to a similarity of function or

use between things which are entirely different. In considering the meaning of this important word one should be scrupulous in noting the distinctions, the fundamental differences, between any two things whose functions or uses may be similar. Coal used as fuel, while analogous to bread used as food, is altogether different from bread. Nevertheless by noting the analogy the mind utilizes an instrumentality for promoting knowledge and for reasoning.

The *importance* of analogy in the study of spiritual truth, or in rational thinking in religion, is due primarily to the fact that an analogy exists between the material world in which we are now living and the miniature spiritual world which every man is. This being the case, a man can study, investigate and explore the contents of himself to the extent of his ability to learn of the *true* analogies which exist between the things of the world and the things of the spirit.

Reference has already been made to symbols, and to correspondences between the realities of spirit and those of matter. Analogy between the things of the material world and those of the spiritual world means, among

other things, that everything in the world is a symbol of some other particular thing in the realm of spirit. It is a symbol because it is analogous to some corresponding spiritual thing in the miniature spiritual world which every man is. The lion, for example, is the symbol of a certain quality and power of affection in the miniature world which every man is, and the general relations of this corresponding affection to all the other emotional and intellectual substances and realities there, are similar to the lion's general relations to the objects of this world. The lion here has its distinctive existence, whereas that in a man which is analogous to a lion, becomes a personal experience—or a portion of one—when it is aroused and brought to the plane of consciousness by circumstances. Likewise, any mountain or ocean or mineral deposit is a symbol of some corresponding spiritual reality which may play a part in the actual experiences of a human being. No natural object or reality could be named which is not the symbol of a corresponding spiritual object or reality in the spiritual world. The component parts of that world which a man himself is may all, in their order and according to use, become com-

ponent parts of his actual experiences. Note in this the sublime possibilities in the range and variety of experiences in immortality.

When we come to know that an analogy exists between the things of this world and the things in human nature we note such phenomena as floods, cyclones, poisonous and venomous serpents, obnoxious weeds and the like, with solemn concern and with an inquiry as to what they symbolize in a man's own soul. What do their corresponding things in the soul signify in terms of future happiness and suffering? And then again, a man feels some assurance and much hope when he notes the warm spring rains, the growing crops, the domestic animals, the control and utilization of forces that once were wild, because he knows that these are also symbols of corresponding spiritual realities within himself of which he need not be afraid.

The substances and forces of this material world are seen to be divided between two general types: those that are helpful and those that are harmful; those that save and preserve human life and those that threaten, injure and destroy human life. All things are related either in a helpful or a harmful way

according to their natures, or, according to the circumstances under which they are operating. Some things, foods and clothing for examples, which in themselves are good and serviceable and hence symbols of good qualities in the character, become harmful under some circumstances and conditions such as induce gluttony and extravagance. Natural conditions and circumstances therefore as well as things are also symbols and hence have their spiritual truths to reveal, and, often, by way of showing the spiritual effects from the abuse of good things.

In the second chapter attention was called to the relations between the realities which compose the distinctive realm of truth on the one hand and the realities composing the material world on the other. In this chapter we have stated (a thing which, of course, must yet be brought to light) that an analogy exists between *everything* of the material world and some corresponding spiritual thing in the spiritual world, or, *vice versa*. Inquiry was also made in the second chapter as to the distinctive reciprocal effects produced between a spiritual and material reality in consequence of their relations. A general observation of

importance as affecting these two things would seem to fit in right here, to be held in the memory until brought to light later on. It is the fact that the substances and forces and realities of the material world, whose function it is to serve the needs of human life, are the created effects from spirit. The materialistic and atheistic conception of reality assumes and presumes that dead, inorganic matter was the first reality, and that human emotion and thinking are effects from this. On the contrary, however, Life is the first and primary reality—Life which is inclusive of human emotion and thinking. And all instrumental agencies for rendering services to finite human life, such as the material world or the objects thereof are effects from spirit. Spirit is not the effect of matter but matter is the effect of spirit.

A fact intimately identified with the fact of analogy as just described is that any material reality is the effect of its corresponding or analogous reality in the composite spiritual world. This means that lions for example could not exist in this world if the spiritual realities, which they symbolize, did not first exist in human nature or human minds. It

means that the injurious, destructive and murderous realities of the world could not exist if the spiritual things, which they symbolize, did not first exist in *degenerate* human life. Their very creation as well as their constant preservation is due to the existence of their corresponding and analogous things in evil human life. And on the other hand the nourishing, helpful, friendly realities are the effects of their respective analogous things in *regenerate* human life. Even the harnessing, control and utilization of forces previously destructive are symbolical of things useful in regenerate life which are harmful in degenerate life.

Note another important statement to be held tentatively in the memory for a while. There is one and only one text book in all the world; one and only one distinctive literature extant, whose specific and inmost function it is to throw light upon the analogies just referred to between the things of spirit and the things of the material world. It is the Bible. The Bible is written according to the *language* of symbols, or correspondences. The selection and the arrangement of words have primary reference to symbolical, correspondential or

analogous facts *which are interiorly involved in every sentence*. Other chapters will dwell upon the significance of this fact.

For example, a verse may contain the word "sword." The literal sense of the text may throw light upon righteousness of conduct or it may be obscure in its meaning. But interior to *and independently* of the literal meaning, the word sword in any text of Scripture is environed by its context in a manner to qualify it peculiarly to reveal some analogy between the sword and the spiritual thing which it symbolizes in a man. A sword, when used righteously and for the cause of humanity, is the symbol of truth, (technically, the symbol of the knowledge of particular truth as applicable to ones duty or conduct at the time or under the circumstances) but when used unrighteously and against humanity it is the symbol of falsity. The man who voluntarily employs the truth as a sword of apposition to the evils in his own character wins spiritual victories. Another man who disregards the truth may be spiritually vanquished by the sword of falsity which his own evil tendencies and inclinations used against him.

The Bible thus contains what we call an *interior* sense—a *spiritual* sense interior to the letter. Its function is not to teach worldly history or natural science but rather to reveal a man to himself for the sake of improvement. When the Bible is interpreted according to its interior sense, by the aid of the language of correspondences, then the natural objects, descriptions, history, narrative and the like which compose its literal sense become a kind of world-mirror in which one sees himself and his potentialities. As one thus sees himself reflected in Scriptural literature he observes the depths into which he might sink and the heights to which he might ascend. Such information then is intended and qualified to enable a man to take advantage of such time as may be allotted him here, and of all the circumstances and conditions of life which environ him as he goes forward, to live most effectively in serving his highest interests.

REGENERATION AND DEGENERATION

REGENERATION AND DEGENERATION are two other big words in theology. Their meanings are inclusive of all that is meant by the words "heaven" and

"hell," "angels" and "devils." From the point of view of immortality spiritual regeneration means success, whereas spiritual degeneration means failure. The fact that a man is a rational being endowed with responsibility and granted spiritual freedom means that *there is a best outcome and a worst outcome to life open to every man*. Spiritual freedom means that a man *voluntarily* chooses between these two alternatives. Personal responsibility means that his constitution as a human imposes this necessity of choice inexorably.

Spiritual regeneration then is inclusive in its meaning of all that growth and development and acquisition of capacities and other values which may be in the nature of things possible as representing the very best outcome to life. On the other hand spiritual degeneration, in its meaning, is inclusive of all those perversions and abnormalities in development, such shrivelling of capacities and poverty of emotional and intellectual possessions as may be in the nature of things possible as representing the very worst outcome to life.

If we can imagine a millennial state in the world wherein practically all of the substances

and forces and realities had been brought under the domination of intelligence, wherein the deserts had been watered and fertilized, wherein the frigid climates had been tempered to human needs, wherein everything wild had been tamed, everything poisonous had been neutralized, wherein all men live as brothers and work harmoniously for common ends, we have a picture of that which is *analogous* to the miniature spiritual world of the man who has passed to the approximate completion of spiritual regeneration.

On the other hand, if we can imagine an opposite outcome wherein the deserts had enlarged, wherein the cultivation of lands had ceased, wherein climatic conditions had grown more severe, wherein earthquakes had increased and floods and storms grown in violence, wherein wild animals had multiplied by preying upon the domestic ones, wherein the antagonism of interests among men had bred wars and pestilences and reduced the population to a minimum number, we have a picture of that which is analogous to the miniature world of a degenerate man.

Note the manifest analogies in the follow-

ing Scriptural passages which are illustrative of what has just been said:—

“The Lord turneth the wilderness into a standing water and dry ground into watersprings. And there He maketh the hungry to dwell, that they may prepare a city for habitation; and sow the fields, and plant vineyards, which may yield fruits of increase.’ Ps. 107: 35-37. “The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing. * * * For in the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool and the thirsty land springs of water: in the habitation of dragons, where each lay, shall be grass with reeds and rushes. And an highway shall be there, and a way, and it shall be called The way of holiness. * * * No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there.” Is. 35:1-9. Incidents in the course of spiritual regeneration are portrayed by the interior sense of these passages.

Men have usually spoken of human character in an abstract way and have thought of it as an abstract thing. The character of every man, however, is in fact as real and as definite as the spiritual world which he is and his world is exactly what his character is. Is there a progress of civilization, as it were, within the realm of a man? or, is a retrograde barbarism playing havoc with the materials with which his world is composed? Each man is in spiritual freedom to answer this question for himself. And spiritual freedom is no less a serious matter than this. The responsibility is imposed upon him to answer it. Regeneration and degeneration, with all that they mean, are the two alternatives between which every rational human being makes selection. If life is mortal these two words mean but comparatively little; but if life is immortal the meaning of them grows as their meaning becomes known—it is a limitless study offering rewards in knowledge whose values exceed all other values.

If a man is growing in regeneration he is growing all the time, barring setbacks to be recovered. If a man is increasing in degeneration his progress is continuous except as he

may be restrained or withheld by circumstances. Time does not wait on any one and in this same sense every man is moving up or down in either regeneration or degeneration. The wonderful extent of the progress that is possible in the course of full spiritual regeneration is so great that a man might live the most effective life conceivably possibly, and his life might be extended far beyond the allotted three score years and ten, and yet the progress in the regeneration of his soul in the perfecting of the conditions of his miniature spiritual world, would continually increase at a kind of geometrical ratio until the very last day of life in this world. This means that there are various stages or degrees in the regeneration of character. Some make more progress in the regeneration than others and some who are degenerating become less degenerate than others.

The words "unselfishness" and "unselfish love" represent the qualities of the human emotions and thoughts in the realm of regeneration. The words "selfishness" and "selfish love" represent the qualities of human emotions and thoughts in states of degeneration.

HAPPINESS AND SUFFERING

HAPPINESS AND SUFFERING are among the primal and fundamental realities. Every man is as well acquainted with them as he is with personal consciousness. One or the other or both, in greater or less degree, is always present in any experience.

Observations upon the subject of what is a human being, any study or investigation of what a man is, must necessarily include a consideration of happiness and suffering. I voice the sentiment and will of every human being in saying that happiness, considered in itself, is desirable, and suffering is undesirable. All men want to be happy. No man wants to suffer.

Is there then any sure and certain road to happiness?

Is there, *in the nature of things*, on account of what is potential in man, on account of any possible order to be established in his miniature spiritual world, on account of any possible improvement in personal character, on account of any possible growth or development for which he is in part responsible, any sure and certain road to happiness?

Facts that are accessible in the distinctive realm of truth declare that this sure and certain road to continuous and everlasting happiness is in existence and that every man who **WILL** may find and follow it.

What is happiness and what is suffering?

No evidence needs to be adduced to prove that every man *wants* things. He craves things, loves things, has an affection for things, desires things, longs for things, aspires for things, hopes for things, yearns for things. And then again he hates things, abominates things, dreads things, fears things, dislikes things, shuns things, avoids things, abhors things, is anxious about things. Common experience teaches that happiness consists of the gratification of the desires. To the extent that any affection or love is gratified to that extent happiness is experienced. To the extent that one wants things and is denied them to that extent he suffers. And to the extent that undesirable and dreaded things are arbitrarily imposed, to that extent one suffers.

How dreadful then to want the impossible! —to want that which, in the nature of things or on account of irremedial circumstances, is impossible to acquire!

Would it not seem that the road to happiness is in training or disciplining oneself to want or desire objects, which in the nature of things can be acquired, rather than in attempting to usurp infinite power for the purpose of gratifying the wayward and futile desires at any time dominant?

In this world every man is in the making of what he is yet to be. The spiritual status of every man here, notwithstanding that he may have made much spiritual progress in personal development or spiritual regeneration, has inherent wants, cravings, affections for impossible things and others for things positively evil. He has some loves, the voluntary indulgence of which would be destructive to his own interests. His personal improvement is therefore dependent upon the disciplining and transforming of *such* emotions. More or less of suffering therefore is one of the necessary and inevitable ingredients of the experiences of every man who pursues the road to permanent happiness.

Man's wants, cravings, affections, loves *change*. These emotional realities are susceptible of transformation. Herein is man's hope—his salvation. Man is so constituted,

the emotional and intellectual realities which compose him are such in their natures, that he may gradually acquire only such loves, wants or affections as can in the nature of things be freely granted. When this improvement in the quality of his heart's desires reaches certain possible points then all suffering with him will be of the past. The chief concern of a man in this world, therefore, should not be the acquirement of the things he wants; but it should rather be the acquirement of the wants or desires which, in the nature of things, can be granted satisfactions. This is only another way of saying, "Seek ye first the kingdom of heaven."

THE UNIVERSAL GOOD

The facts from the realm of truth give us a conception of the universal good. There is such a thing as THE UNIVERSAL GOOD. It can only be seen in distinct outline, however, from the point of view of immortality. The very substances, forces and laws in the spiritual world promote and conserve the universal good. The status of all substance and force and law in the spiritual world is such as to co-operate with and facilitate all finite

efforts which serve the universal good. This being true it stands in direct opposition to all finite efforts which are in opposition to the universal good. To the extent, therefore, that any man, here or hereafter, loves the universal good and loves the particular things which conserve or promote the universal good, to that extent the infinite resources, powers and forces of self-existent Reality supply him in overflowing abundance with his heart's desire. They facilitate him in the works of achievement and he is limited in facilities, achievement and happiness only by the finite limitations of himself. Here is a situation or condition where happiness would be limited only by finite capacity. It is the condition and state of life with those in the spiritual world who are *regenerated*.

A statement may be made in this connection to serve as a definition for unselfishness. That quality of human emotion which finds happiness in serving the universal good is unselfish. Here is an idea of what unselfishness is in the nature of things. Selfishness, of course, would be the opposite quality. But, what is the universal good? Divine Revelation alone brings this to light.

In a spiritual universe of such a character, where all external and environmental realities are co-operating to promote and conserve the universal good, what is the fate of a man whose wants, affections and loves are all in direct opposition to the universal good? To what extent can he be allowed to have what he wants? *In the nature of things*, What is the lot of such a man? Any lengthy treatise on the subject of hell would seem to be unnecessary. Infinite mercy might provide means for mitigating the disappointments and sufferings of such a situation, but restraints and failure and feebleness of capacities would characterize their condition and lot.

RIGHT AND WRONG, GOOD AND EVIL, SIN

The simple and clear meaning of the word "responsibility" brings to light as a self-evident fact that, as covering all things for which a man is responsible, his loyalty and disloyalty to the interests involved are right and wrong, good and evil. Responsibility and loyalty equals right and good. Responsibility and disloyalty equals wrong and evil. There is nothing evil where there is no personal responsibility—but where responsibility begins there

are interests to be protected and at this point right and wrong begin. Here as said is a self-evident fact. Here is a glimpse of a rudimentary aspect of what right and wrong, good and evil are in the nature of things. The significance or importance of right and wrong, good and evil depend upon the extent and the nature of a man's responsibility. If a man is responsible for nothing of great importance then nothing of great importance attaches to right and wrong, good and evil.

What then are the chief things for which a human being is responsible?

If a man is mortal his responsibilities have regard only to interests that are temporal. But if man is immortal his responsibilities are identified with interests that are eternal. The fact of immortality dignifies man's responsibility immeasurably and multiplies the significance of right and wrong, good and evil by a figure too great to be named.

A man as an immortal human being is primarily responsible for forming the habit and persisting in it, of choosing right instead of wrong, of favoring what is good in preference to what is evil. There may be a question as to what extent a man determines his own con-

ditions and circumstances, shapes his own environment, but there is no question as to a man's ability to determine what his own mental attitude is to be toward his conditions and circumstances or toward his environment as respecting right and wrong, good and evil. And upon his choice in this matter depends the growth and development of that ability, already referred to, which qualifies one to love the universal good and thereby to come into co-operation and rapport with the eternal powers and forces which serve and promote the universal good. This is only another way of speaking of a man's ability to love God and to serve Him.

In other words, man's responsibility is primarily identified with any progress that may be made in the spiritual regeneration of his soul. The spiritual regeneration already referred to is impossible without *voluntary* loyalty to the chief interests for which the man has been made responsible by the Creator, and for which he is now in the nature of things responsible, which responsibilities are primarily the choosing of right instead of wrong, the favoring of good instead of evil. Regeneration is not only possible but assured to every

one who is voluntarily loyal to the chief things for which he as a human is responsible; and no man is ever responsible for the impossible or for anything that is beyond his facilities or power.

SIN. What is sin? To know what sin is one must first know the meaning of the word VOLUNTARY. Sin essentially is *voluntary* disloyalty to the chief things for which a man in the nature of things is responsible. This should now be self-evident. The same thing, in different words, which may not be as manifest, is that it is the voluntary choosing of wrong and evil in preference to right and good. An evil or selfish craving or desire is not a sin until he, who, in experiencing it, voluntarily seeks to gratify it. Voluntary consent to or co-operation with one's evil desires and inclinations is sin. But evil inclinations and tendencies and states of mind are not sins in themselves. These tempt one to sin. Temptations force a decision. If the decision favors the evil desire the man commits sin.

CHAPTER IV.

THE OBSCURITY OF TRUTH.

THE obscurity of spiritual truth is so peculiarly surprising that it is a bulwark of agnosticism. if Infinite Intelligence has anything to reveal to fragile finite man, Why is it not presented in a clear and unmistakable manner? The inference and the banter in this question carry much weight with superficial mentality. How strange, that truth, which is unobservable or denied by the "wise and prudent" can be seen and acknowledged by "babes and sucklings"! This obscurity, however, has its rational explanation.

Everything that grows, grows according to its nature, which is according to order. This is law. A man's capacity for knowledge is a thing that grows. A man has numerous faculties for acquiring different types or kinds of knowledge, as for example the inventive faculty, the mathematical faculty, the imaginative faculty. These faculties likewise are things which grow. This means furthermore that any fact or parcel of knowledge must

necessarily remain unobserved and unknown by any particular person until he is sufficiently mentally developed and qualified to recognize and know it.

There is a finite wisdom, for example, that can weigh the world and which can see for itself that the sun is approximately 90,000,000 miles from the earth. This wisdom had its beginnings in the sense impressions of earliest childhood; and, at one time, its growth had not yet passed the knowledge of addition and subtraction. The ability to read Shakespeare, itself reads back to the learning of the ABCs. Thus the mental processes for acquiring knowledge proceed according to order, according to law.

The faculty of rationality makes such use as it can of the accumulated facts in mind, however poor or rich the accumulation may be. This accumulation, such as it is, is used by rationality, such as it is, in forming rational conclusions, generalities of belief, ideas, judgments and the like.

The first of all the mental materials entering into the formation of knowledge are *facts of phenomena*. Here is a distinctive type of facts. This type should be well noted. The

sense impressions in early childhood which register in the child's experiences and memory, are of this type: PHENOMENA.

The basic or primary facts of all knowledge are the facts of phenomena which are of this type.

The importance of this observation is sufficiently great to deserve most careful attention. We have in it an important guiding principle in reasoning or in rational procedure.

Note:—from the realm of environment each of the five senses is attacked, as it were, by those things which, without asking permission, arbitrarily impose sense impressions or experiences. The infant, the child, the man is *exposed* at five points to the *exactions* of environing reality. Things *compel* him to *see* them. Objects *demand* that he *hear* them. Realities *require* of him that he *feel* them. He is under the *necessity* of *smelling* things. And food is as a tyrant to *impose* the experiences of *taste*. All of these experiences which are imposed by environmental or surrounding objects are FACTS. They register themselves in the memory. They accumulate from day to day. They are mental materials—

materials for permanent knowledge. They are properly called facts of phenomena or phenomenal facts.

A phenomenon may be difficult to explain. The experience imposed by a flash of lightning, for instance, registers the phenomenal fact of lightning on the memory. Men have always known of the *fact* of lightning, but they were never able to *explain* the phenomenon until recent years. *In rational procedure, the distinction between facts of phenomena and explanations of them is most important.* These basic and primary facts are matters of knowledge. We know them. We are certain of them. But we must exercise great caution before deciding that we are sure of our explanations of them. A notable instance of failure in making this primary and fundamental discrimination is to be found in those writings which deny the phenomena named matter, evil, suffering and the like. Such advocates deny what they know and assert what they conjecture. The existence of matter is a phenomenal fact and so is the existence of that experience called suffering. We know these things as facts of phenomena. But when it comes to explaining them, we may find as

much difficulty as our forefathers did in explaining lightning.

CHIEF of all the working materials employed by rationality are the simple and basic facts already alluded to, namely, *facts of phenomena*. Rationality may be rich or poor in its possessions of these working materials. A splendid accumulation of phenomenal facts relating to some special subject, other things being equal, helps to qualify a man to become expert or proficient in that subject. Owing to this, some men might for example be experts in mathematics and all but foolish in their opinions on economics, or, vice versa.

The foregoing observations will soon be seen to be preliminary to a rational explanation of all seeming obscurity of spiritual truth.

We have said that lightning, for example, is a fact of phenomena or a phenomenal fact. The lightning, a tree, an article of food, can "impose" or "inflict" experiences by which the person is compelled to recognize these three external objects as phenomena.

But, What of the *experiences* themselves?
The EXPERIENCE imposed or inflicted

by an external object, through one or more of the five senses, always precedes the recognition of the object and is itself a phenomenal fact. *Personal experiences then are themselves facts of phenomena.* And facts of phenomena, bear it in mind, are facts that we know, that we are certain of.

Special attention is now called to the peculiar function in rationality filled by the facts of phenomenal *experiences* as distinguished from the facts of phenomenal objects of the external world.

Facts of phenomena, as already pointed out, are themselves a special type of facts. They are simple, basic and rudimentary. We now find that this type is itself divided into two classifications, namely, facts that are external to men, or, objects of environment; and, facts which are personal experiences themselves. These latter facts of phenomena, namely, PHENOMENAL EXPERIENCES, are peculiarly and vitally related, as will be shown, to a man's spiritual insight and to his rational conclusions respecting spiritual truth.

People are so unaccustomed to INTRO-SPECTION, that is, making mental note of their experiences, that the foregoing state-

ments will doubtless be surprising to and at first questioned by the majority. (Introspection does not mean brooding over imperfections in a melancholy way. However, repentance and humility are distinctive matters of greatest significance.) Most persons have never stopped to think that when the lightning flashes, for instance, a personal experience is caused by the flash and that the experience could be noted as well as the lightning. In other words, no object external to man can gain the attention of a man through any of the five senses without first causing the man to have an experience. This means that the number of a man's personal experiences is equal, *at least*, to the number of external objects which command his attention. (There are also internal objects, as stated before, which contribute their quota to every man's experiences by influx. A man has an internal *environment* as well as an external one.) All of these experiences register themselves on the interior memory (including those from within by influx).

To register in the memory means to accumulate. Do not the sense impressions in infancy register and accumulate, and build up

the mind of the child, even though he remembers nothing of them in later life? They always remain as part of the working materials employed by rationality. Likewise all personal *experiences*, whether noted in passing or not, register in the memory, accumulate in the mind, and play a part thereafter in the man's intellectual and rational processes. In other words, *personal experiences contribute as much or more to intellectual power and rational ability as does the knowledge of external phenomena.*

We have already noted that one type of phenomenal facts will contribute, for instance, to proficiency in mathematics, whereas another type will contribute to proficiency in economics, and the like. Question: Is there some particular type of phenomenal facts whose specific function it is to contribute to proficiency in seeing and comprehending spiritual truths? Yes.

The very mention of this type should bring the truth of the statement to light.

It is, UNSELFISH EXPERIENCES.

This is the type .

All personal *experiences* divide into two

general types, namely, selfish and unselfish experiences.

That all human experiences are characterized by quality has already been shown. Quality in human experiences is either selfish or unselfish. The variations and varieties and degrees of unselfishness, on the one hand, and of selfishness on the other, were pointed out in our observations on regeneration and degeneration. There is no human experience but what is either selfish or unselfish in its quality.

The phenomena of unselfish experiences, as they accumulate in the mind, supply the particular kind of basic or rudimentary facts to be employed by the faculty of rationality in seeing and comprehending spiritual truths. As life advances with the regenerating man, the phenomenal facts of this type accumulate in rapidly increasing numbers; and for that reason, the man grows in mental ability to learn of spiritual things, to see the truth of spiritual truths, and to form correct judgments as to the large generalities of spiritual verities.

On the other hand, the phenomena of selfish experiences, as they accumulate, supply the faculty of rationality with facts which are

working materials for perversions and misrepresentations of truth.

Simply stated this means that if any man has experienced but comparatively few unselfish emotions, then, but comparatively few of the simple basic phenomena of that type have registered in his memory, and, for that reason, he becomes related to the knowledge of spiritual truth somewhat as a man is related to the knowledge of astronomy who never learned the multiplication tables. It furthermore means that such a man, having experienced many selfish emotions, has become abundantly supplied with the opposite type of phenomenal facts which arrange themselves as arguments in opposition to all spiritual verities.

Thus it is that unselfish experiences contribute to the growth of those faculties which enable a person to have spiritual insight, spiritual comprehension, and the ability to see and acknowledge the truth as it may be revealed.

The statement may be allowed here, for whatever it may afterwards prove to be worth, that, by a wonderful provision of the Divine Providence, all persons are given, during infancy and early childhood, a wonderful

abundance of unselfish experiences. Unselfish quality of experiences are stored up in the mind of every infant as readily and really as that sense impressions are stored up, and these always *remain* there as "*spiritual remains*." These alone are sufficient to mentally qualify every man in mature years, however renegade he may have been, to come to his senses, so to speak, if he ever wills to do so, and to get back on the right track as representing his supreme interests, by seeing and acknowledging and heeding the particular spiritual truths needed by him under his circumstances to lead him to the best attainments yet open to him.

We find a striking corroboration of the foregoing observations on the obscurity of truth in a Scriptural statement by Jesus. He says, "I have greater witness than that of John, for the WORKS which the Father hath given me to finish, the same works that I do, bear witness of me that the Father hath sent me." John 5:36. These words, however, must be interpreted according to their "inner" or "spiritual" sense in order to find this corroboration. According to the spiritual sense of the Scriptures, the "works" of Christ are, primarily,

achievements in the spiritual regeneration of the souls of men. This, as has already been pointed out, is the gradual transformation of human emotions and thoughts from selfish to unselfish qualities, and growth in those qualities. The "witness of John the Baptist," according to the interior sense, refers to the evidences of Christ's Deity to be found in the literal or external sense of the Bible. But there is "greater witness," Christ declares, clearer and more conclusive evidence than that to be found in the literal sense of Scripture as showing His Divinity. And this is the *works* of Christ. The unselfish experiences of a regenerating man which are the works of Christ in him qualify him for receiving spiritual influx which distinguishes correctly ideas concerning Deity.

In the first chapter it was shown that we become acquainted with things by being affected by them and by noting the effects. The statement was furthermore made that the way we come to know definite and concrete things about God is to note the effects from Him in our own experiences. This general truth may now come into yet clearer light by the additional statement, that the accumula-

tion of unselfish experiences which takes place in the course of one's spiritual regeneration, enables one to take notice of or to make mental note, while observing the phenomena of his own experiences by introspection, of the fact that the unselfish quality of them comes to him by influx from the Divine and Infinite Being. The spiritual light from Divine Revelation, through the agency of the Bible, facilitates this observation of the effects from God in one's personal experiences.

Additional and striking corroboration to this psychic barrier to the knowledge of truth in the case of those who would only profane it by knowing it, is to be found in the correspondential or symbolic signification of the word "cherubim" in the numerous verses where it is to be found. And, again, the same corroboration is to be found in the spiritual interpretation of the Lord's reference to "the sign of the Prophet Jonas as the only sign that should be given of His Divinity."

CHAPTER V.

THE TEST QUESTION.

DOES the Bible actually contain the "inner," the "interior," the "spiritual sense" which the forgoing observations imply and assert? And is the language of spiritual correspondences, already spoken of, a real language, according to which the interior sense of the Bible has been written, and which is now the key for unlocking this interior sense? These are the supreme questions at issue so far as this book is concerned.

If so, the Bible is a spiritual luminary, a literary sun, whose essential function it is to flood with light the world of the subconscious or superconscious self and its environing spiritual universe; and to reveal in light the qualities of the substances of the emotional states and thoughts of men.

All observations thus far presented in this book are intended to serve instrumentally in throwing light upon the nature of the Bible and the correct method for interpreting it. The Bible, by the light it radiates, will then,

in turn, prove that these observations are true. *The final proof of all our contentions must be found, if found at all, in the revelations from the Bible themselves.* It is the spiritual rays from the Bible that bring to light and make manifest all spiritual truths. Our effort is to present the *method* for securing what the Bible has to give.

The chief purpose of this book, therefore, is to make the Bible available for man's ever increasing spiritual needs.

Does not the astronomer make the solar sun available for some of his needs by utilizing the telescope? Does not the anatomist add to the availability of the solar sun by utilizing the microscope? And is not the availability of the solar sun for specific needs enhanced when a physician uses the mechanism which generates the X-ray? Even the candle, lamp and electric light make sunlight available for use at night, because the light stored up in these, so science tells us, is from the sun.

The availability of the wonderful and heretofore unknown interior revelations of spiritual truth in the interior sense of the Bible is dependent upon a working knowledge of the language of correspondences.

There is a mechanical phase to every achievement. It is the instrumental phase. Means and methods are always employed in the work of achievement. The language of correspondences is to be identified with the mechanical phase of the interior revelations of the Bible.

Attention should again be called, for emphasis, to several observations that have already been made. First of all is the recognition of a distinctive and substantial realm of spiritual light. *What would be the purpose of sunlight if worlds did not exist for it to shine upon? Emotional states and thoughts of human beings are the substantial spiritual world upon which the spiritual light from the Bible shines.*

Other facts already pointed out, to be held in mind, are:—

(a) The relations, or, the reciprocity, between that world which is illuminated by Divine Revelation and this one which is illuminated by the solar sun.

(b) Symbols and the language of symbols.

(c) Correspondences between spiritual and natural things; the *science* of these corre-

spondences and the *language* of these correspondences.

(d) Analogy; and the analogies which are so universal and particular as to identify every particular reality in the world with some particular corresponding reality in the realm of human mentality.

(e) The formation or construction of all biblical sentences with such peculiar reference and relation to symbols, spiritual correspondences, analogies between spiritual and natural realities, as to give us a book which is equivalent to a new book in addition to the old one; and written, as it were, in a foreign tongue.

THE LITERAL SENSE OF THE BIBLE

In this connection a word should be said in regard to the Divine Revelations of truth made through the agency of the *literal* sense of the Scriptures. There is a Divine Revelation of truth in the literal sense of the Bible. The spiritual truth revealed in the literal sense of the Scripture has been sufficient to supply the needs of men almost up to the present time. The essential difference between the revelations in the literal sense and those in the

internal sense is that the one is like light obscured, whereas, the other is like light in its clearness. The revelations of truth, which come to us through the literal sense of Scripture, is like the light which comes through clouds. The literal sense, among other things, contains history, narrative and science, notwithstanding the fact that it is nothing of the function of Divine Revelation to teach history, narrative and science. These things serve beneficently where human conditions or perversity cause a need for spiritual obscurity. Their more important service, however, is by way of furnishing the materials for the language of correspondences. The literal sense of Scripture is indispensable to the spiritual sense. The spiritual sense functions in the literal sense as really as the soul functions in the body. Therefore, the literal sense of Scripture is as holy and as sacred as the internal sense, notwithstanding the fact that the light of truth from the literal sense is like the light shining through clouds of varying densities, whereas the light of the interior sense is like the direct rays of the sun at mid-day.

OTHER OBSERVATIONS

The human mind or soul, with these terms employed in the sense of representing the real man as distinguished from the physical body, has already been referred to as a miniature spiritual world. Observations have also been made concerning the analogies between the contents of the human mind as a world and the things of this material world. A working knowledge of the language of correspondences requires some additional observations in line with these.

GENERALITIES AND PARTICULARS

There are generalities of knowledge and particulars of knowledge. Progress in knowledge could not be made without both of these types. In reference to generalities of knowledge, the first, the primal or most fundamental general fact in science is that of "matter" or "substance". Next to this is the fact of "force" or "energy" or "activity". In thinking of the material universe in terms of generalities we therefore think first of matter and secondly of energy. These two facts not only imply but bring to light a third one, namely, continual change or achievement. The fundamental and

primal trinity, as to the generalities of things, as a trinity exists in the nature of things in the material universe, are: matter or substance; energy or activity; continual change or achievement.

This trinity has its analogy in the human mind. It is emotion, thinking and achievement. This same trinity has its analogy in God. In Him it is the Divine Love, the Divine Wisdom and the Divine Achievements in creation. (Preservation is only continuous creation.)

Coming down, as it were, from the primal generalities of knowledge there are lesser generalities, such, for instance, as that all things of the world are divided between three kingdoms, namely, the mineral, vegetable and animal kingdoms. Here is a general classification of innumerable things. Of all the millions, and millions of millions, of particular things in the world there is not one but what falls within one of these three kingdoms. These three kingdoms have their analogy in the human mind or in the world of spirit. In consequence of this analogy the composite spiritual world itself contains those things

which are analogous to our mineral, vegetable and animal kingdoms.

For the present purpose of acquiring the working knowledge of the language of correspondences which we will need in making our first rudimentary translations, and in gaining thereby the first glimpses of spiritual verities to be recognized as coming from the spiritual sense of Scripture, we will now make some additional statements of fact, the truth of which will be seen to depend upon whether they serve instrumentally or not in gaining a knowledge of this language. Any part of a mechanism gives proof of its identity by the particular function it fills; and, likewise, some statements now to be made will be verified when they are seen to be indispensable parts of a mechanism which makes the revelations of the inner sense of the Scriptures manifest.

First, inasmuch as the human mind first subdivides into emotions and thoughts or, what is the same, feeling and thinking, therefore, all of the innumerable particular things in human consciousness or in human life refer to one or the other of these two generalities. This is as true as that all things in the world are either mineral, vegetable or animal. We

can therefore say that the mind, including all of its parts, including all of the innumerable things or particulars which compose it, equals human feeling and thinking. And, again, the operations of human feeling and thinking equal achievement. Achievement, however, is something derived whereas feeling and thinking are the component parts.

Now, if feeling and thinking, or, emotions and thoughts, are the first subdivision of the human mind, and if all the things of the material world correspond to things in the human mind, then, logically, they must correspond to one or the other or both of these two things. This then is a first step in our knowledge of the language of correspondences. Any worldly object corresponds to something in human emotion or something in human thinking. Here is a starting point.

But there are innumerable kinds and varieties of feelings and innumerable kinds and varieties of thoughts. Emotions are distinguished primarily by differences in quality. And the first difference in quality is that which distinguishes good from bad quality. Hence some things in the world correspond to emotions of good quality and other things to emo-

tions of bad quality. Some things also correspond to thoughts of good quality and other things to thoughts of bad quality. Here the generality is carried from two things, emotion and thought, to four things, namely, good and bad emotions plus good and bad thoughts.

The function of some particular worldly object, which corresponds to good emotion, is similar *in its realm* to the function of a good emotion in its realm. Here is the analogy between the two.

These subdivisions of the human mind, starting with simply feeling and thinking as the first one, and then extending to both good and bad feeling and good and bad thinking as the second subdivision, may continue to branch out into subdivisions indefinitely. These subdivisions branch out indefinitely until each one of the innumerable things of the world is connected up definitely by analogy with its corresponding object.

That which we have termed good quality in feeling and thinking subdivides into lesser generalities. There are three general kinds of good quality in human mentality or character which are designated, according to theological terms, as celestial, spiritual and natural qualities.

In the observations made in a preceding chapter on regeneration and degeneration, regeneration was described as representing the vast range of possible qualities on the side of unselfishness; whereas degeneration was described as representing a corresponding range of possible qualities on the side of selfishness. The progress that is potentially possible in the acquirement of unselfish qualities in character was partially described in these observations on regeneration. In this connection it should be noted that all things that are here and now potential in men have real substantial existence in the spiritual world.

To repeat, then, that which we call good quality or unselfish quality or the quality which is covered by the term spiritual regeneration, is divided into three general types of unselfish quality known as "celestial," "spiritual," and "natural." We might speak of the "natural" quality of unselfishness as standing for all ordinary kinds of unselfishness that are genuine. The "spiritual" type of unselfishness, however, is superior to the "natural" type and represents that perfected and improved quality which can not be acquired except in advanced stages of that slow growth in char-

acter which we call regeneration. And then again interior and superior to "spiritual" quality of unselfishness is a "celestial" quality of unselfishness which is acquired when regeneration has advanced toward the end of all that is possible in the advancement. These three general distinctions in the quality of good and unselfish emotions and thoughts are so great, so marked, so fundamental that heaven itself is divided into three parts or kingdoms or altitudes; and in such a way that all who have attained to the celestial degree in their spiritual growth reside in the celestial plane of heaven; and those who have attained only to the spiritual degree reside in the spiritual plane and those who have attained only to the natural degree reside in the natural plane. The distinction between these three planes of heaven is more marked than the distinction between different continents of this world. Much has been made known concerning this subject which is accessible to students; but mere reference is made to it now with the purpose of supplying rudimentary materials for a working knowledge of the language of correspondences.

It was just said that any particular object in the world corresponds either to feeling or thinking. Later it was stated that an object which corresponds to feeling might correspond either to good feeling or bad feeling. Now, it may be observed furthermore that an object which corresponds to good feeling rather than to bad feeling must correspond either to the celestial, spiritual or natural quality of good feeling. Now we are following the process of reduction or classification. For illustration, let us take the olive, for example, which, in common with all other worldly objects, is a symbol of something spiritual, which is indeed the symbol of its particular corresponding spiritual object. What then is olive the symbol of? What does olive correspond to? First, we may say, what is true, that the olive corresponds to feeling rather than thinking. In other words some quality of human emotion and not any quality of human thinking is the cause of the olive's existence in this world. Now, if the olive corresponds to human emotion, Is it good or bad emotion? It must be one or the other. In the case of the olive it corresponds to good emotion. Now we are getting nearer to the loca-

tion we are seeking. Inasmuch as olive corresponds to good emotion it must correspond either to celestial, spiritual or natural degree of good or unselfish quality. Which is it? In the case of the olive it is celestial quality to which it corresponds. In other words some substantial spiritual reality in the celestial degree of regenerated human life is the cause of the existence of the olive in this world. Olive is the symbol of that celestial reality. The function of the olive in this world is similar to the function of that corresponding celestial reality in the celestial heaven or in the character of a celestial man. The olive does not correspond to any "spiritual" quality or "natural" quality of good emotion neither does it correspond to any quality whatsoever of thinking; but it corresponds alone to some certain celestial quality of unselfish emotion.

Now note a most significant fact. Wherever the word olive is employed in the literature of the Bible it is employed with the specific intention of revealing something of celestial quality of unselfish emotion. It is not employed to teach anything concerning olives.

Granting that this is true, Do you grasp the significance of it? Especially when what is

true of the word olive in this respect is likewise true of all other words in the Bible.

The olive, in respect to the purpose it serves in biblical literature, as just described, is illustrative of the use which the Bible makes of the names of other worldly objects.

Somewhat as the word olive in Scriptural literature reveals something concerning *celestial* quality, so the "*vine*" reveals something concerning "spiritual" quality, and "*fig*" reveals something concerning "natural" quality. This is because the vine in its correspondence refers to the "spiritual degree," and the fig to "the natural degree."

It is not the function of Divine Revelation to teach men anything about olives or grapes or figs, and yet it employs these words frequently. But the function of Divine Revelation is to teach men about celestial, spiritual and natural qualities of unselfish emotion and also their opposites.

As respecting the spiritual truth to be revealed, the word olive, for example, as employed in the Bible *does not mean* olive, but it means a celestial quality of emotion. Likewise, the word vine *does not mean* vine but it means spiritual quality. Fig *does not mean*

fig, but it means natural quality of good. Water does not mean water, but it means natural truth in its relation to spiritual truth. Seven does not mean seven but it means holiness. Forty does not mean forty but it means duration of temptation. Egypt does not mean Egypt but it means sensuous or scientific knowledge as these are related to spiritual growth. Somewhat in this manner a dictionary of correspondences might be written. These things are as literally true as that in a secret code the word "five" for instance *would not mean* five but *might* mean, "My mission successful".

Note now a peculiarity in the literature of the Bible which is amazingly significant: it matters not whether olive, or any other name of a worldly object is found in Genesis, Isaiah, Matthew's Gospel, The Book of Revelation or any other part of the Bible, it is there to reveal something of the spiritual quality of that of which it is the symbol. The word is so peculiarly related with its envioning contexts in the different passages wherein it occurs that the particular quality of spirit symbolized by it is revealed in different aspects and thereby

amplified. This peculiarity of the Bible is absolutely unique in literature.

Regeneration and degeneration have already been shown to stand in opposition to each other. They are the two alternatives of growth between which all men must voluntarily choose. Hence, in opposition to the celestial, spiritual and natural degrees of good quality in regenerated life are three degrees of bad quality in degenerating life which, according to theological terminology, are generally called satanic, infernal and diabolical.

The language of correspondences is directly related to the fact that heaven and hell both have contributed and are contributing, as cause to effect, some things of the contents of this earth. Indeed all things of heaven and all things of hell are represented here by actual worldly objects which are the effects of their respective spiritual causes in both heaven and hell. Hence it is that some things correspond to things of heaven while others correspond to things of hell. The olive, as already said, owes its existence to that which it corresponds to in the celestial degree of heaven. The venomous serpents, the animals of prey, the poisonous weeds and some things

in the mineral kingdom owe their respective existences to their corresponding things in hell. When the Bible employs the word "serpent", its intention is not to teach anything concerning serpents but to teach something concerning the selfish qualities in human character which correspond to serpents. The owl and bat and fox and lion are symbols of qualities in hell or degenerating human life.

A working knowledge of the language of correspondences requires, among other things, the committing to memory of twelve generalities of spiritual realities. They have already been presented and should be easily remembered. They are as follows: Celestial, spiritual and natural qualities of emotion; and celestial, spiritual and natural qualities of thinking. Here are half of them. The other half stand in exact opposition to these. They are diabolical, infernal and satanic qualities of emotion; and diabolical, infernal and satanic qualities of thinking. Every worldly object is a symbol of some spiritual reality in one of these twelve subdivisions. It is not necessary to carry these subdivisions any further at this time for practical purposes.

CHAPTER VI.

THE SPIRITUAL SENSE OF SCRIPTURE AMPLIFIED.

AND they shall call his name, Emmanuel, which being interpreted is God with us." (Matt. 1:23.)

Emmanuel means GOD WITH US.

Jesus means God as to love.

Christ means God as to truth.

Lord means practically the equivalent of the two names Jesus and Christ used jointly.

God is spoken of by many names in the letter of the Word. In addition to the names above mentioned some others may be noted: "Son of Man", "Son of God", "Jehovah", "Heavenly Father", "Shepherd", "Wonderful", "Counsellor", "The Mighty God", "The Everlasting Father", "The Prince of Peace", "King of Kings", "Bread of Life", "I Am", "Way", "Truth", "Life", "God is my Rock" (Ps. 28:1 and 62:2); "The Word of God" (Rev. 19:3).

God is spoken of by different names to indicate as many different forms of relationship

which exist between Him and men. The statement was made in a preceding chapter that the method by which we become acquainted with God is by detecting and studying the distinctive effects from God in or upon ourselves. Every name by which God is spoken of in the Bible calls our attention, if we will listen, to some specific form or order of relationship according to which God affects us in a particular way. Where the name Jesus is employed something is revealed as to the effects we receive from God's love. Where the name Christ is employed something is revealed as to the effects which we receive from God's truth.

The name, "Father in Heaven," as employed in the Lord's prayer, is a name the meaning of which is immediately understood by means of analogy. If God is a Father then there are *relations between Him and us* which are analogous to those between an earthly parent and his children. The meaning of the name "Shepherd" also becomes manifest by the analogy between a shepherd and his flock. It is by analogy again that reveals at once the special relationship signified when God is called a "Rock." The idea is at once suggested that God is the only sure foundation

for protection from spiritual storm and flood and the like.

There are two names in particular, by which God has been called, in the literal sense of the Scriptures, the real interior meanings of which are of special importance as serving our purpose to supply rudimentary information. A misunderstanding of their interior meanings has lead to misinterpretations of Scripture which have caused great confusion in the doctrines and theologies of many churches. These names are "Son of Man" and "Son of God." The name Son of Man signifies or stands for that particular order of relationship between God and men by which God affects men by means of His revealed spiritual truth in the Bible. And the name Son of God signifies or stands for that particular order of relationship by which God affects men by means of *immediate influx* from Himself in the affections and thoughts.

Just how it is that God creates a finite man from Himself is beyond our knowledge. Just what the most interior connection is between God and men by means of which God preserves the lives of men is beyond our knowledge. But that we were created, and that

there is an interior connection by which we are preserved alive, and that we are a finite something-other-than-God are self evident. And that God is producing effects in our lives by many different means and methods becomes known from revelation. He affects us, for example, by utilizing other finite objects, and particularly other human beings, *instrumentally*, for our good. He furthermore employs angels and evil spirits instrumentally for our good, and these effects are by influx from the spiritual world. He affects us by means of his divine revelations of truth in his written Word. And, besides these ways, and numerous other ways which might be mentioned, he also affects us for good by direct and immediate influx without any intermediary agency. Wherever Son of God appears in any text of Scripture the passage of Scripture in which it is contained invariably has something to teach or reveal concerning God's immediate influx into the emotions and thoughts of men.

"SON OF MAN"

Special attention is now to be focused upon the interior meaning of the name "Son of Man." Wherever the name "Son of Man"

appears in the literature of the Bible the reader should look for some revelation concerning the effects of God in man by means of Divine Revelation. Son of Man, according to the interior or spiritual sense of its meaning, calls attention at once to the Bible as the medium of spiritual light.

THE SECOND COMING OF THE LORD

“And then shall appear the sign of the SON OF MAN in heaven . . . and they shall see the SON OF MAN coming in the CLOUDS of heaven with power and great glory.” (Matt. 24:30.)

Note that it is the SON OF MAN who was to come in the CLOUDS of heaven.

The passage already quoted is from the gospel of Matthew. In the gospel of Mark it is repeated in these words: “And then shall they see the *Son of Man* coming in the *clouds* with great power and glory.” (Mark. 13:26.) And again, when Christ was asked by the high priest at the time of his trial, immediately before his crucifixion, “Art thou the Christ, the Son of the Blessed,” the Scripture continues “and Jesus said, I am; and ye shall see the *Son of Man* sitting on the right hand of power

and coming in the *clouds* of heaven." (Mark. 14:61, 62.) In the gospel of Luke the wording is: "And then shall they see the *Son of Man* coming in a *cloud* with power and great glory." (Luke 21-27.) As we turn back to the Old Testament passages we find, for example, in Daniel: "I saw in the night visions, and, behold, one like the *Son of Man* came with the *clouds* of heaven . . . and there was given him dominion and glory and a kingdom, that all people, nations and languages should serve him: his dominion is an everlasting dominion which shall not pass away and his kingdom that which shall not be destroyed." (Daniel 7:13, 14.)

The spiritual meaning of the name Son of Man is identified with God's personal presence in his written Word. What now is the spiritual meaning of the word "clouds"?

The second coming of the Lord was to be, as to its appearance, as the Son of Man coming in the clouds of heaven with power and great glory. *Clouds correspond to the literal sense of the Scriptures.*

There is an *analogy* between the *function of clouds* in Nature and the *function of the lit-*

eral sense of the Scriptures in man's spiritual regeneration.

With these spiritual definitions in mind it is evident that the Lord's second coming is not in a physical body in the natural clouds of our world. His second coming is rather by the opening of the interior or spiritual sense of the Scriptures by which He reveals Himself anew as to who He is and what His relations are to men and what His essential qualities are. Thus his personality, divinity, infinity, friendship, intimate personal relationships with men and similar things appear somewhat as He appeared to Peter, James and John on the mount of transfiguration where "His face did shine as the sun and His raiment was white as the light."

The Bible, when interpreted according to its spiritual sense, is, from beginning to end, a revelation of Jesus Christ. He came "to *fulfill* the law and the prophets." "One jot or one tittle shall in no wise pass from the law, till all be *fulfilled*." (Matt. 5:17). "Now all this was done, that it might be *fulfilled* which was spoken of the Lord by the prophet." (Matt. 1:22.) Near the beginning of his ministry Jesus went into the Synagogue at Naza-

reth on the Sabbath, and, having read a passage from the Prophet Esaias declared, "This day is this Scripture *fulfilled* in your ears." (Luke 4:21.) Christ met with His disciples on several different occasions following His crucifixion and resurrection. On one of these occasions He said unto them, "These are the words which I spake unto you while I was yet with you that all things must be *fulfilled* which were written in the law of Moses and in the Prophets and in the Psalms concerning Me. Then opened He their understanding that they might understand the Scriptures." (Luke 24:44, 45.)

By understanding the Scriptures as they refer to Jesus Christ means the observation of or the insight into the perfect qualities of the numerous *experiences* which Christ experienced in this world. For illustration, there are a great many passages scattered throughout the Old Testament the spiritual sense of which are direct revelations concerning specific experiences of Jesus Christ. For instance, the narrative of Abram's leaving Canaan in time of famine and going down into Egypt (Gen. 12:10), when spiritually interpreted, throws light upon the experiences of Christ

when, as an infant, Mary and Joseph took Him into Egypt to be out of reach of Herod the king. Even the literal sense of some passages of the Old Testament are unmistakable as referring to Christ's experiences. The fifty-third chapter of Isaiah is an example of this kind: "Who hath believed our report? and to whom is the arm of the Lord revealed? For He shall grow up before Him as a tender plant, and as a root out of a dry ground: He hath no form nor comeliness . . . He is despised and rejected of men; a man of sorrows and acquainted with grief . . . He was oppressed and He was afflicted, yet He opened not His mouth: He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb so He openeth not His mouth."

For other examples the wars described in the Old Testament might be cited.

WAR

The reality of WAR is one of the grim facts of the world.

War corresponds to spiritual temptation.

Jesus Christ experienced numerous spiritual temptations. "Then was Jesus led up of the

spirit into the wilderness to be tempted of the devil. And when He had fasted forty days and forty nights He was afterward an hungered. And when the tempter came to Him, he said, If thou be the Son of God, command that these stones be made bread." (Matt. 4:1, 3.) "Again the devil taketh Him up into an exceeding high mountain, and showeth Him all the kingdoms of the world and the glory of them; and saith unto Him, All these things will I give thee, if thou wilt fall down and worship me." (Matt. 4:8, 9.) Christ's Gethsemane experience was another and one of His deepest temptations. Christ had other experiences than those of temptation. He experienced the joys and wonderful satisfactions which follow victory over temptation, and He had other experiences besides.

When the Old Testament wars are interpreted according to the language of correspondences they become luminous with truth concerning spiritual temptations, *and the analogues of many of them were actually experienced by Jesus Christ.*

Agnostics have frequently referred to the Biblical descriptions of wars with the argument that such cruelties and horrors would be

incompatible with a Word of God. When, however, it is known that there is an interior sense to these descriptions and that this interior sense throws light on the wars between good and evil in the individual lives of men this skepticism has no ground. *In the course of life the spiritual regeneration of every man involves experiences as serious as the grim business of war.*

An observation of greatest significance may be made at this point. The spiritual wars in the life of an individual man which are coincident with his spiritual regeneration are started by the evil forces in the heart as the aggressors. The principles of righteousness in the individual heart *do not make war although they fight in war.* Their warfare is that of self defense and the defense of what they stand for. And in all spiritual warfare, during times of temptation, victory for the righteous principles is absolutely predetermined to the extent that loyalty to them is maintained. And the analogy of this is true in the life of the human race in the wars between nations. This analogy will be somewhat amplified shortly.

There is a great difference between Christ's

temptations and those of men, which should be noted. Christ's temptations were so different from those of men that ours are only analogous to His. Inasmuch as He was infinite and divine, He fought His own spiritual battles *in His own spiritual strength*, whereas, with us, we do not fight our spiritual battles in our own strength but in His strength. We are peculiarly and wonderfully related to psychic or subconscious realities and conditions. We are recipients of both good and evil influxes from the subconscious or superconscious world. Christ, by His unique victories in temptation, produced *universal effects*, we might say, which extended throughout the universal spiritual realm of existence, by which the human race could forever thereafter be preserved in its spiritual freedom, *and be given access to the assistance of divine and infinite power*. These universal things are simply referred to, to suggest ideas involved in the great doctrines of redemption and salvation by Jesus Christ.

Reference has been made repeatedly to man's responsibility. In a time of spiritual temptation a man's responsibility consists chiefly in his favoring truth and right as these

may stand in battle array against falsity and wrong and as these are recognized in his personal situation. The man's intentions and purposes must be on the side of truth and right. To the extent that opportunity offers he must co-operate with truth and right. This largely constitutes a man's willingness that the Lord should fight his battle for him. We do not always determine our own circumstances (perhaps never do) but we invariably determine our personal attitude toward our circumstances as to favoring the right or wrong.

Some temptations are mild and some are severe. Some are brief and some are of long duration. All temptations are accompanied with more or less of tribulation. "In the world ye shall have tribulation: but be of good cheer; I have overcome the world." (John 16:33.)

With one who has practised introspection, he can look upon his trials and tribulations during a period of temptation somewhat as a spectator can look upon a battle while in progress. A temptation must run its course just the same as a battle must be fought to the finish. A man must be firm in his spirit of endurance while the temptation or conflict

lasts. If his loyalty is maintained to the end the victory is certain, and for the reason that the man, having done his part, God does all the rest.

Let us see what the analogy of this brings to light for interpreting the outcome of wars in the world. That which has already been said concerning the Lord's second coming and that which will presently be said concerning the descent "from God out of heaven of the holy city New Jerusalem" should be sufficient to indicate the certainty of the fact that *the human race as a race is being spiritually regenerated*. The continuing progress of civilization is hence certified to by the revelations of the interior sense of the Scriptures. Therefore, granting that man as a race is being spiritually regenerated, as is the case, all wars are to be interpreted just as the temptations with regenerating men are to be interpreted in whom good principles prevail over evil ones. The wars which rage between peoples and nations are only the visible aspects of conflicts between righteous and unrighteous principles in the heart of the social relations of mankind by which the unrighteous ones become vanquished and the righteous ones

become permanently established. In every war, spiritual principles involving the spiritual progress of mankind are involved. And it is always the case that the particular spiritual principle which should be established as the step to be taken at the time in man's spiritual progress is victorious. To the extent that the righteousness exemplified by Christ and involved is dependent for its success on the victory of one side in any great world war, and that the unrighteousness of human degeneracy involved requires for its obliteration the defeat of the other side, to that extent the victory of the one and the defeat of the other is perfectly certain. The ultimate outcome of all wars can be predicted according to this spiritual interpretation. As for the sacrifices and the tribulations which may be involved in any war—the price to be paid for the triumph of righteous principle—this is another matter. But by every war, thanks to the operations of the Divine Providence, righteousness in the world is advanced and unrighteousness is diminished.

The knowledge of spiritual truth is more peculiarly related to a man than most people are aware of. During the course or progress

of regeneration the knowledge of truth is gradually increasing. Naturally and inherently the general trend of our strongest affections or desires or emotions is in opposition to the practice of spiritual truth. Therefore it is of the nature of a newly learned or discovered truth to require sooner or later some form of personal sacrifice. Some evil tendency in the character or disposition will sooner or later find itself challenged by the presence of any newly acquired knowledge of truth. When this is the situation it is the nature of the evil tendency to make an assault. It makes war for conquest. Truth stands its ground. Spiritual tragedy ensues. Temptation is on. Suffering and tribulation for a period is the state of the man.

The mind is, in a sense, a large household. Christ's parable of the householder was based upon this fact. Many persons or affections of various opinions or qualities compose this household. Some are good and true whereas some are evil and false. Nevertheless, they all live together in comparative peace and friendliness with the evil ones hiding behind hypocrisy. The master of the house is the predominating or ruling love. EVERY

MAN HAS A PREDOMINATING OR RULING LOVE IN RELATION TO WHICH ALL OTHER AFFECTIONS AND EMOTIONS OCCUPY THEIR RESPECTIVE POSITIONS IN A SUBSERVIENT WAY. The knowledge of some new spiritual truth comes as an adopted son or daughter into the household. The new-comer is welcomed because a righteous man is always open minded to truth. His position in the household becomes at once established. Sooner or later, however, some false and hypocritical member of the household, the defender of some evil quality, recognizes in the new comer his very opposite, (because for every good is an opposite evil and for every truth is an opposite falsity) and one who is sure to lay bare his hypocrisy and reveal the evil of the quality he has been protecting, and one who will prevent his further freedom. In accordance with his nature he challenges for a duel. This rebellion induces a state of temptation. Here is a state of war. It means that something alive is being killed because truth defends. The master of the house, the ruling love, is in a state of tribulation. He had therefore innocently loved the

offending member, but he must now take sides and, in taking sides, he is loyal to the truth. He protects his newly adopted child of truth by a friendly attitude, whatever the consequences, and the consequences are that the long cherished and protected falsity with its evil is vanquished.

The reader may take the assurance of the author, for whatever it may be worth, that one will make the personal acquaintance of Jesus Christ, and come into intimate personal relations with Him, and see Him really in His second coming, just to the extent that he interprets the Bible correctly according to its inner or spiritual sense with the aid of the language of correspondences. The interior sense of the Scriptures brings Christ to view. It enables one to see and to know that Christ is God. It brings to view the relationship by which the infinite and divine Man may be recognized as a Friend. "Ye are my friends," he once declared (John 15:14). "How oft would I have gathered thy children together even as a hen gathereth her chickens under her wings," He at another time exclaimed (Matt. 23:37) . It reveals Him as the infinite and Divine Being, the Creator and Preserver, the

Saviour and Redeemer who exercises constant and continuous solicitude and loving kindness for every man and woman in the world.

But what is personal acquaintance? What is it to know a friend? Much friendship is blind emotion misplaced. Much of it is superficial and imaginative. True and abiding friendship can not exceed the knowledge which one may have of the qualities of the one for whom friendship is felt. Jesus Christ stood in bodily form and presence before multitudes of men and women. Those multitudes had eyes, but they saw not. They did not see Christ the Friend, Christ the Saviour, Christ God incarnate. They saw only Christ the finite figure of flesh and blood. If Christ should come the second time in flesh and blood on a material cloud the multitudes today would be as blind in their spiritual sight as they were nineteen hundred years ago. *The first step to be taken in seeing Christ as He really is, is that step which enables one to see some distinction between selfish and unselfish quality in human character.* When we first recognize unselfishness in human quality, as distinguished from and in contrast with selfishness, then a true idea of Divinity first appears

—even though it may be as remote, comparatively, as a twinkling star. But, from that star, rays of light from Divinity have established permanent connection with the eye of spiritual understanding.

FORTY

Special attention is called to the word or number “forty” because the spiritual idea involved in it is associated with the idea of war or temptation. Forty signifies duration of temptation. Furthermore, even the literal interpretation of the majority of the numerous passages in which forty occurs suggests the idea of trial or temptation. Let us look at a few examples. Jesus was in the wilderness being tempted of the devil *forty* days. He fasted *forty* days. The children of Israel remained in the wilderness *forty* years. The rain which caused the flood in Noah’s time continued *forty* days and *forty* nights, and then again the flood was *forty* days upon the earth. In the law of Moses *forty* stripes were to be given, “and not exceed.” In Jewish history the Israelites were delivered into the hands of the Philistines for *forty* years. Before David killed Goliath, “the Philistine drew

near morning and evening and presented himself *forty* days."

It may be noted here as referring to David and Goliath that a little while before David slew Goliath he had been a shepherd boy. Sheep and lambs correspond to certain types of goodness and innocence. His faithfulness, symbolically speaking, in protecting these heavenly qualities was tested to the extent of his hazarding his life in personal combats with a lion and a bear in which combats he single handed killed both the lion and the bear. Thus, symbolically, he had become prepared in quality of character to protect the principles of righteousness represented by his race by killing the giant Goliath. In spiritual regeneration one victory over evil is preparatory to the next one of greater importance.

REVELATIONS CONCERNING IMMORTALITY

Revelations concerning immortality are to be found in the literal sense of the Scriptures, but, as they are seen in the literal sense, they are comparatively obscure. It is otherwise in the spiritual sense. In the interior sense of the Scriptures the revelations of immortality are not only luminous but are given in great

abundance and in marvelous detail. According to the literal sense again, some of the few passages which treat of the future life are susceptible of different interpretations whereas according to the interior sense the interpretations are not susceptible of different interpretations.

This difference between the literal and spiritual sense of Scripture is wonderfully and beautifully brought to light by the spiritual interpretation of that passage describing the gamblers' throwing dice for Christ's garments after the crucifixion. Immediately after the crucifixion, soldiers took his garments to divide among themselves. They found that his outer garments consisted of four parts but that his coat, the inner garment, "was without seam woven from the top throughout." They divided the four outer garmens between themselves "to every soldier a part" but for his inner garment they cast lots. "That the Scripture might be *fulfilled* they parted my raiment among them and for my vesture they did cast lots." The external or literal sense of the Scripture is represented by the four outer garments. The apparent contradictions, the different interpretations that are possible, the

deceiving appearances and things of that kind in the literal sense are represented in the fact that Christ's outer garments were several in number to be divided. But the interior or spiritual interpretations are "without seam woven from the top throughout" which is to say that the Bible interiorly is perfectly connected in a rational and logical way.

The Old Testament has seemed to be peculiarly wanting in its references to immortality. The Old Testament, however, according to its interior sense, is as clear and as specific in its revelations concerning the spiritual world as is the New. As a matter of fact there are numerous passages in both the Old and New Testaments which interiorly treat of the life after death, but which, according to the literal sense, do not seem to treat of the subject even remotely. Not only so but the fact of immortality and the fact of the existence of the spiritual world or universe are everywhere implied or taken for granted in the spiritual sense. By this is meant that the specific spiritual truths revealed in any verse of the Scriptures could not be truths if there were no spiritual world. For examples of those passages which interiorly reveal detailed information

concerning the future life attention need only be called to any of the very numerous passages which treat specifically of regeneration and degeneration of human character. One of these is the account of creation in Genesis. This is a spiritual allegory treating specifically of regeneration and degeneration of human character. Many of the potentialities of human life, including many things of both heaven and hell, are depicted in the revelations of regeneration and degeneration in this portion of the Old Testament.

Another large area of Old Testament literature, the interior sense of which reveals wonderful details concerning heaven and hell and immortality, is the narrative of Moses' leading the children of Israel out of Egypt throughout the forty years' experiences in the wilderness to the promised land of Canaan. Again, the descriptions of the tabernacle, which are tedious and apparently useless to most men knowing nothing of the spiritual sense, are, when interpreted spiritually, a beautiful picture of the spiritual world. The description of Solomon's temple in Jerusalem in the land of Canaan gives similar information concerning spiritual regeneration, immor-

tality and the conditions of life hereafter. The description of the holy city New Jerusalem given in the twenty-first chapter of the Book of Revelation is another example of this kind.

THE HOLY CITY NEW JERUSALEM

In the twenty-first chapter of the book of Revelation the measurements are given in considerable detail of the holy city New Jerusalem. The summary of these measurements is "the measure of a man that is of the angel." The Apostle John in writing the book of Revelation recorded spiritual visions that it had been given him to see. In one of these he saw "a new heaven and a new earth," and in connection with those he saw "the holy city New Jerusalem coming down from God out of heaven."

The new Jerusalem derives a part of its spiritual significance from its relation to the old Jerusalem. The old Jerusalem was located in the promised land of Canaan. Canaan was a symbol of both the regenerated state of a man and heaven. Here the temple was located, the place of worship. Here the ark of the covenant was located which contained

the Lord's Word. It was in the "holy of holies." *Jerusalem is thus the symbol of the CHURCH.*

Particular care should be taken in defining the meaning of the word "church." The church is not an ecclesiasticism although ecclesiastical things attach to the church. The church is not a worldly organization although organization is an incidental feature of the church. The word "church" stands for that form of human association whose supreme and specific object is to protect and promote such interests as are involved in man's spiritual regeneration. This form of association or organization has varied according to men's notions concerning their spiritual interests. All men have eternal or spiritual interests notwithstanding that some men are blind to them, and notwithstanding that some others misinterpret them. The spiritual interests of men, as those interests exist in the nature of things and not according to our misunderstanding of them, *are common interests*—they are interests which all men have in common. Insofar as men can associate themselves together and work co-operatively in organized effectiveness for their genuine spiritual interests,

to that extent there does exist in this world a church. Such a church changes in form. It may be divided into many forms. But such a church always exists. This is the church which is symbolized by Jerusalem. It is also the church which is symbolized by the holy city New Jerusalem.

Observations have already been made concerning the Lord's second coming. It may now be said furthermore that the new heaven and the new earth seen in John's vision are to be identified with the Lord's second coming. The New Jerusalem is also to be identified with these. By the opening of the interior sense of the Scriptures the human race was to come into abundant information on spiritual subjects. This wonderful increase of spiritual enlightenment and rational thinking on spiritual subjects would naturally lead to astonishing changes and developments not only in the worldly conditions of men, such as is represented by political, social and scientific transformations; but also in that form of human association and organization by which men work together in protecting and promoting their spiritual and eternal interests. These latter changes constitute the newness of the

New-Church—the church of the New Jerusalem. Its descent from God out of heaven signifies the rapidly and steadily increasing spirituality in the hearts and lives of an ever-increasing number of men and women.

The interior sense of the Scriptures is *now* open, its incomparable supplies of spiritual truths are *now* available, the holy city New Jerusalem is *now* descending out of heaven into the world, the Son of Man is even *now* seen in the clouds of heaven with power and great glory. The Lord's second coming has already taken place, and we are now citizens of the "new earth" of prophecy in these new and incomparable times in which we are living.

CHAPTER VII.

THE GREATEST OF ALL GREAT MEN.

WHAT is a great man? How is one man's superiority over another to be described? Evidently and manifestly greatness with men is to be truly judged and estimated by services rendered or uses performed. This is our premise. Any reader who can not stand upon this rock may as well close the book here.

That particular man, if he can be found, of whom it can be shown that he was greatest in doing good, greatest in serving his fellow men, greatest in performing uses for humanity, may be justly accredited as the greatest of all great men.

Doing good! Rendering services! Performing uses! WHAT ARE THESE? The answer may be stated simply and in simple terms. The *meaning* of the *answer*, however, must gradually grow on one.

Doing good, rendering services, performing uses, are primarily and fundamentally nothing other than supplying genuine human

needs. HUMAN NEEDS! Something colossal and towering is confronting us in the meaning of these two words. The question of what service is has just been answered. But, What are genuine human needs?

A man's needs are not necessarily indicated by his wants or cravings or whims. A man might actually need some things which he most dreads and abhors. To the extent that a man's knowledge of himself is superficial to that extent his knowledge of human needs is superficial.

Human needs are many and, as to importance, they are relative. Food, clothing and shelter supply needs, which, while primitive and essential, are important chiefly because the body, in its turn, supplies the more important needs of the mind. Comparatively the needs of the mind are greater than those of the body.

The physician's first task at the bedside of a patient is to diagnose the ailment, which is nothing more nor less than to ascertain the needs of the patient. A physician can not serve until he knows the needs. A true statesman is ever in the effort to study the needs of society that he might supply the needs by legis-

isolation and administration. The majority of inventions are simply mechanisms for supplying needs which inventors had first seen.

The idea of human needs is closely associated with the idea of what a human being is, and with the idea of what the potentialities of a man are, and with that of what man's supreme interest is. These have already been commented upon.

The following four statements should now be self evident:—

(1) The greatness of a man is commensurate with the greatness of the services he renders.

(2) The greatness of the services a man renders is commensurate with the greatness of the human needs he supplies.

(3) The greatness of human needs to be supplied is commensurate with the greatness of finite human life.

(4) The greatness of finite human life, when it is seen to be immortal rather than mortal, is so sublime as to perpetually tax the comprehension and to stimulate the imagination.

Man's supreme interest was pointed out, in the first chapter, as the best outcome to life,

which, in the nature of things, may be possible. This should be recognized in contrast with the worst outcome possible. This being true, man's *greatest* needs, comparatively speaking, are for those things which will aid him most effectively in securing for himself this best possible outcome to life. A man's needs then are of relative importance. Some are greater and some are less. And, therefore, the importance of uses to be performed or services rendered are comparative. Some are greater and some are less.

THE RELATIVE IMPORTANCE OF THINGS is, in itself, a great theme. It is the duty of every man to be in the constant endeavor to distinguish between the relative importance of the things which he may be dealing with by force of circumstances, and then to favor the most important in the order of their importance. A man's ability to judge correctly of the relative importance of the things in hand is a mark of mental caliber, and a man's willingness to place special emphasis and special favor upon the most important things in the order of their importance, for the sake of increasing his usefulness, is a mark of character.

Men, then, have needs, and the needs of men, as to importance, are relative. Comparatively, the needs of men range in importance from the least to the greatest. Therefore, the man who serves the greatest needs of all men with the greatest effectiveness is himself the greatest man. Has there ever been any particular man, who, when his services are judged according to this standard, stands out pre-eminently as the greatest of all the great men who have thus far lived? This chapter will present evidences to show that this man was EMANUEL SWEDENBORG.

Jesus Christ is to be eliminated from this category because He was not a finite man. He was God incarnate. In the person of Jesus Christ, Divinity itself was present among men. Therefore Jesus Christ was not the greatest of all great men because He was and is the infinite and divine Man.

In judging of Swedenborg's greatness by the nature of the services he rendered to mankind there is no necessity of comparing them here with the services of other great men because the reader can make such comparison himself when he secures the facts concerning Swedenborg.

Swedenborg's services will be presented in the order of their greatest importance as they appear to the author.

The very greatest of his services was in his discovery of the "inner," the "interior," the "spiritual," or the "heavenly" sense of the Bible, which dwells within the literal sense as the soul dwells within the body; the fact and significance of which this whole book endeavors to portray as its chief purpose.

In this discovery Swedenborg has shown that a most surprising provision had been created and stored in the Bible, by the Almighty, for supplying the rapidly unfolding and growing spiritual needs of an evolving humanity; a provision of divine revelation which gives to every man freely and fully such knowledge of spiritual truths as the man will safely use in behalf of his supreme interests, which is, as said, attaining to the best outcome to life which is possible in the nature of things.

This discovery has not only made the interior revelations of divine truth available for the new spiritual needs of the new man of these new times, but it has demonstrated (to those who "have ears to hear and eyes to see")

that these available truths, having first established the rudimentary facts of immortality, the existence of God, regeneration and degeneration of character, afterwards supply the light which opens the way for study and investigation in the realm of spirit which may be continuous throughout this life, with practical rewards for every effort and every step in this spiritual pursuit.

Swedenborg discovered a new Bible within the old Bible. He discovered new revelations of spiritual truth of indescribable clearness and certainty within the old revelation which are of greater and less obscurity and uncertainty. In thus making the spiritual light of divine revelation available for all the spiritual needs of all men in this new age or *dispensation*, he has made available a spiritual riches, a spiritual provision, whose value to mankind is *analogous* to the value of all the riches and the provision represented in all modern discoveries, inventions and scientific progress; and whose value to mankind is, for that reason, as much greater than the value of these natural things as a successful and happy life throughout eternity is more valuable than any worldly success considered inde-

pendently of or unattached to immortality. Here, then, is a service or use the greatness of which is above comparison as it stands out in its towering preeminence among the achievements of the world's greatest men.

Practically speaking, this one service of discovering the holy of holies in the interior secret chamber of the Word of God, and of opening the door into it so that all who will may enter into it for spiritual replenishment and increase of life, is inclusive of practically all the contributions which Swedenborg made to the good of mankind. This *one* service, however, in its supereminent greatness includes many instrumental and related services, which, when looked upon individually as contributory parts, are themselves most notable and profitable for observation.

Among these lesser uses thus performed by Swedenborg, among these services which were essential as contributing factors in opening to mankind the interior depths of God's Word, the one most striking and probably the greatest, is the definite and concrete and detailed information he has given concerning the spiritual world, concerning heaven and hell, concerning the inhabitants of heaven and hell, and

the *conditions* of life among them. During the entirety of the last twenty-eight years of his life in this world, Emanuel Swedenborg was a traveler and an explorer, by permission and under the leading of Divine Providence, in the spiritual universe.

Yes, Swedenborg actually associated with angels more than he did with men and women in this world, and as *intimately*, during the whole of the last twenty-eight years of his life. He had associations also with satanic, evil and infernal spirits.

At the age of fifty-six, Swedenborg, after having lived as busy a life perhaps as any contemporary; after having written as voluminously and lucidly upon nearly all the natural sciences as any scientist up to his time (having contributed many volumes to science) in addition to having served his country as a very high public official for nearly thirty years, was INTRODUCED into the spiritual world. (The word "introduced" will be defined later.) And from the age of fifty-six to eighty-four, when all connection with his physical body was finally severed by death, he was an inhabitant of the spiritual world as consciously and as really and as absolutely lit-

erally in every respect as he was of this material world. All of his numerous theological books, (more than twenty large volumes) all of which were written during this last period of his life, contain, among other things, some descriptions and other detailed information of what he saw and heard and otherwise experienced in that world which is now inhabited by all the men and women who ever departed this world by death. One notable volume entitled, "Heaven and Hell," is devoted entirely to detailed information which he had gained first hand and this was written in the thirteenth year of his intromitted state.

Yes, yes, yes. But the proof?

The proof is as complete and as valid as the proof of anything that we know.

What is, and, Where is, the proof of Swedenborg's veracity? Inasmuch as the marvelous and astounding statements which Swedenborg makes concerning his own experiences in the spiritual world and the realities of that world are dependent on Swedenborg's veracity, Where is, and What is, the proof of his veracity?

This question of proof can be answered as quickly as Alexander the Great cut the gordian

knot. All irrevelant controversy and discussion may be omitted. There is one fact, which, alone, verifies with indisputable proof, the veracity of Swedenborg. It is the fact of the interior or spiritual sense in the Word of God. Does this spiritual sense in the Bible exist? If so, Swedenborg's veracity is established. OUR KNOWLEDGE OF THE EXISTENCE OF THE INTERIOR SENSE OF THE BIBLE IS SWEDENBORG'S CONTRIBUTION TO THE WORLD. And, not only so, but our very ability to read the Bible according to its interior sense is dependent upon the fact that Swedenborg's statements are facts — facts which he gathered from his explorations in the spiritual world. *Swedenborg's veracity is therefore attested by the fact that all of his questioned statements form part of the mechanism which we employ in seeing for ourselves the interior truths of Divine Revelation.*

Swedenborg's affirmation that he had the experiences, which he did have, is, in itself, no proof, because all imposters make affirmations. And, again, the reasonableness of Swedenborg's descriptions of the other world, while somewhat convincing, is wholly inade-

quate as satisfactory proof, because reasonable appearances can emanate from the imagination. But the Bible is a tangible object. We can examine its literature as we would a mechanism. Swedenborg places in our hands a wonderful array of statements concerning the spiritual world, and concerning his own living and wakeful experiences in the spiritual world, which he tells us are facts. He furthermore tells us that if we bring these facts into certain relations with the literature of the Bible we will see something more astonishing than Moses did when he saw the burning bush that was not consumed. And, to our amazement and consequent amazing joy, we find, as a matter of fact, that, by the use of these facts, the Bible bursts into flame; and, is to us, thereafter, a permanently established luminary whose rays of light reveal the substantial realities of the distinctive realm of truth. This realm of truth, which is thus brought under light, which is inclusive of the qualities of all human emotions and thoughts, and which is, therefore, inclusive of all human potentialities, is in fact the spiritual universe itself. The study and observation of human qualities, under the light of Divine Revela-

tion, are in reality a genuine vision, so far as it goes, of its kind, of the very same spiritual world into which Swedenborg was "intromitted," and in which the subconscious part of ourselves is even now alive, and in which we will awaken to full consciousness at the time we call death. The spiritual world, as we ourselves see it, as we see it for ourselves, as it stands revealed in the interior sense of the Bible, is, in all respects, in agreement with the detailed information which we gain from Swedenborg's experiences as these are recorded in his writings. And, in this way, Divine Revelation itself gives additional substantiation to all that Swedenborg sets forth as facts concerning the spiritual world and the future life.

(Note that this world stands revealed under the light of the solar sun. And yet, How much of it is seen by the average man? The progress of science and discovery has depended chiefly upon man's ability to observe facts and realities standing out in clearness before his eyes. How slow, nevertheless, has been the progress of science and discovery! Columbus, we say, discovered America, and yet, about all that he was able to describe of

what he had seen was a harbor, a landscape and some Indians. Compare such a description with what we now know of the "new world." Therefore the reader is cautioned not to expect too much *at first* from Divine Revelation when his eyes first behold the luminous character of the Bible and the realm of truth which is seen under its light.)

Let it always be borne in mind that the information which Swedenborg gathered as an explorer of the spiritual universe, while he was at the same time an inhabitant of this material world, was to serve an *instrumental* purpose. Divine Revelation does not come through Swedenborg but through the Bible. The facts which Swedenborg gives us are seemingly of such great importance as to appear to be equal to what we learn from the Word itself. But this is not so. To the extent that it is so considered, idolatry is established. The observations and discoveries of Swedenborg, made by Divine permission and guidance while he was exploring the spiritual universe, were first instrumental in enabling him to acquire for himself the knowledge of the science of correspondences between spirit and matter and of thereby learning the language

of correspondences according to which the Bible had previously been dictated by God. And then, through him they are now instrumental in enabling us to learn the same science and language, to the end that the interior sense of the Bible may be available for the spiritual needs of all mankind.

By being *intromitted* into the spiritual world Swedenborg was enabled to live in full wakefulness in both the spiritual and material worlds at the same time. This was possible in the nature of things because the subconscious part of every man is even now alive in the spiritual world, but not in full wakefulness. The Lord could easily grant wakefulness in the spiritual world to any man now living, but He does not grant such wakefulness ordinarily because it would entail great spiritual harm to the individual and serve no useful purpose to the world. The fact that Swedenborg could move about freely in his spiritual body without being handicapped in any way by his connection with his physical body here will be commented upon later when the distinction is pointed out between matter and spirit as two different kinds of substance. Suffice it to say here that spiritual substance

is subject to the laws of "state of being" whereas material substance is subject to the laws of time and space.

GENERALITIES OF INFORMATION FROM SWEDENBORG

No seer nor teacher has seen the generalities of facts more comprehensively nor taught the fundamentals of facts so nearly according to their relative importance as did Swedenborg. We will now point out some of the mountain peaks of knowledge which the reader may visit for himself, at his convenience, in the voluminous writings of Swedenborg.

NATURAL AND SPIRITUAL LAW

What is law? It is order in reciprocal relationships. Comment has already been made in several places upon the meaning and significance of relationship. All things are related. All things act and are acted upon. All things cause effects and receive effects. There is, in the nature of things, order in relationships. By virtue of this order every particular thing is qualified to fill its function. And filling its function is performing its use—serving the ultimate end for which it was created and is being preserved.

Not only does natural law exist but spiritual law exists. Henry Drummond referred to spiritual law when, technically incorrectly, he spoke of it as "natural law in the spiritual world." By first seeing the essential difference between natural and spiritual law one can more clearly see the essential difference between material and spiritual substance.

Natural law is predicated of natural substance which we call matter. Likewise spiritual law is predicated of spiritual substance which we call spirit. If matter did not exist there could be no natural law. All abstractions are predicated of realities and substance. All realities which are not themselves substances are predicated of substance. Substance is the foundation of all other kinds of realities and of all true abstractions. If there is such a thing as spiritual law there must be spiritual substance of which it is predicated.

The reign of law prevails not only in the realm of matter but also in the realm of mind.

The facts which compose the knowledge of nearly every one of the natural sciences are nothing other than facts of relationship between material realities. Gravity, for

instance, is the relationship of reciprocal attraction between material bodies. Chemistry again stands for chemical relations between material substances. Astronomy likewise stands for relationships between planets, stars and the like. Within the relations between material substances order or law prevails.

Now, in the realm of human mind are innumerable substantial realities as has already been pointed out. The number and variety of emotions and thoughts and the qualities of them are fully equal to the number and variety of things in the world. All mental realities are related. There is an order of reciprocal relationships within the substantial realities of the mind. And that order is spiritual law as distinguished from natural law. If friendship, for instance, destroys avarice; if love of service neutralizes anger, we recognize striking relations in the realm of spirit. These relations are according to law.

MATERIAL AND SPIRITUAL SUBSTANCE DISTINGUISHED

Natural laws do not exist in the spiritual world for the simple reason that material sub-

stance does not exist there. Spiritual laws, however, exist in the spiritual world for the simple reason that spiritual substance exists there. Spiritual substance is that which the human mind is. Hence the reign of law in the spiritual world is identical with the reign of law in the human mind. This means that the spiritual substances in the spiritual world act and react under the same laws and according to the same order as human emotions and human thoughts act and react among themselves.

On account of the fact that substance in the spiritual world is spirit and not matter, as just set forth, some remarkable and astonishing peculiarities, as distinguishing the spiritual world from this one, can be seen to be true. A few examples will be given:—

(1) The external surroundings or the environmental situation of every person in the spiritual world is always such as to exactly correspond with his state of life. Any change in the “state of being” with an angel, spirit or devil, is invariably accompanied with a corresponding change in his immediate surroundings. The external world there, being of the same substance that the interior life

of the inhabitants is, is in fact the objective form or expression of the interior self.

Man is more intimately and vitally related to the external world and the things that are in it than was ever depicted by poet's pen, because, in the spiritual world, the external world is the objective form of the interior self. And this world is the effect of and is caused by the spiritual world.

The first expression or external manifestation of the substances of the mind is a spiritual body. Every spirit has a substantial spiritual body and lives in bodily form just as he does in this world. The spiritual human body is the same in all particulars as the material body here, with the one difference that its substance is spirit and not matter. Its appearance to the spiritual eyes are exactly what its appearance here is to the natural eyes.

Other objective forms of substance, as they project from the emotions and thoughts, are all the things which form the outside world as we say. If an angel, for instance, comes into a lofty *state* of mind *corresponding* to a mountain, he will be, as to bodily presence, on a mountain. And, again, certain emotional states have within them, things which corre-

spond to beautiful flowers, paradisaical gardens with beautiful lakes and trees. Whenever an angel is in the experience of such a state he is, as to bodily presence, in such an environmental situation. All human emotions and thoughts correspond to worldly forms or objects and therefore the objects which the angels see with their eyes and the sounds which they hear with their ears are the external appearances of their own experiences. Therefore if the character is unselfish and beautiful the external surroundings are beautiful.

The mental states, or the states of being, with angels are continually changing. This is only another way of saying that angels are active. They are all the time doing things. This means that they experience different emotions and think many thoughts. These changes of state are according to order and are always in an orderly way. These changes can be very gradual or they can be sudden. If gradual the changing scenery and environmental situation may be like the changes observed while walking from one place to another. But the external surroundings are always in exact correspondence with the inte-

rior state. If the change is sudden, if, for instance, an angel desires to communicate with another who is distant from him (thousands of miles perhaps) he can communicate with that other one by desire and thought, and if the other one responds so that there is *mutual* desire to come together, they can be with each other instantly. It should be noted, however, that the distance which at first separated them was fundamentally a difference in their states. The desire to be together would necessitate their coming into a common state and this would mean a change in the environmental situation of both. This means that distance in the spiritual world is more of an appearance than a reality and can be traversed as rapidly as emotional states can change. These changes in state and the corresponding changes of position as to apparent distances are according to order and perfectly normal in the spiritual world.

(2) In the realm of emotions and thoughts gifts can be made without impoverishing the giver. A teacher never loses his knowledge by imparting it to others. A mother does not become less loving by bestowing her love upon her children. Spiritually, therefore, we

become richer by giving. Here is a glimpse of a certain spiritual law. On account of this spiritual law some striking appearances are manifest among the substantial objects of the spiritual world. For example, if an angel is in possession of beautiful flowers, delicious fruit or that which would be *analogous* to money, and if the occasion offered where he could supply the needs of others by giving these beautiful and valuable things away he would not diminish his own supply by giving. This peculiarity as attaching to spiritual substance is directly revealed by the correspondential or spiritual interpretation of several of the miracles. Jesus with "five loaves and two fishes" fed "about five thousand men, besides women and children." "And they did all eat, and were filled: and they took up of the fragments that remained twelve baskets full."— (Matt. 14:19-21.) In the time of a certain famine Elijah the prophet visited the widow of Zarephath, whose remaining food supply consisted of "an handful of meal in a barrel, and a little oil in a cruse." And thus He declared, "For thus saith the Lord God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until

the day that the Lord sendeth rain upon the earth." "And the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the Lord, which He spake by Elijah."—(1 Kings 17:12, 14, 16.) That these miracles according to their spiritual meaning reveal, among other things, the truth of this peculiarity in spiritual substance should now be self evident.

(3) All angels are busily engaged in useful occupation. Unselfish love is in the constant effort to supply the needs of others. Love, like rested muscles, is charged with energy. The energy or activity of angels can scarcely be compared with that of men in this world, and it is the nature of an angel to put forth his energy in useful service. In so doing he experiences the delights of his life.

Growth never ceases with any angel and this means that every angel is constantly in need of those things which administer to his growth. All angels have needs and for that reason they are (constitutionally) *recipients* of what other angels can do for them. An angel therefore can contribute to the needs of all others and he can be the recipient of what all other angels desire to contribute to him.

(Here is reciprocity of unselfishness.) Spiritual substances and spiritual environment never retard an angel in unselfish service, but, on the contrary, in ways that have no comparisons or illustrations here, they facilitate him in any work in hand so perfectly that the success of every angel is limited only by his limited abilities and qualifications.

(4) HEAVEN AND HELL are terms which distinguish, primarily, opposite or opposing "states of life," and which, therefore, distinguish between decidedly different *conditions* of life, and which, therefore again, distinguish between striking differences in the makeup of the places of habitation. States of life are determined fundamentally or first of all by quality of character, which divides between selfish and unselfish quality. Spiritual freedom and finite personal responsibility establish, as the two alternatives, selfish and unselfish outcomes to life. The one is heaven and the other is hell, with all that these two things imply and involve. All developments which may be possible in the nature of things in selfishness of human character are what hell is. All developments which may

be possible in the nature of things in unselfishness of human character are what heaven is.

Fire corresponds to love or emotion. The consuming fires of hell are the raging emotions of selfishness which, by their dominance in the individual lives of evil spirits, cause an utter perversion of all truth, and these are dependent for their gratification or happiness upon the unhappiness which they would cause. And yet, under the operations of the Divine Providence, all of the inhabitants of hell are compelled to perform uses. One of the essential differences between an infernal spirit and an angel is that the evil spirit is compelled to perform uses whereas the angel performs uses voluntarily. This means, of course, furthermore, that the uses performed by compulsion are of an altogether different order from those which are performed by free and spontaneous choice.

Law and order prevail in the hells on account of which and by means of which suffering is mitigated as much as is possible in the nature of things. Happiness is granted as much as is possible in the nature of things. But, in the nature of things, disappointment, arbitrary intervention in plans and purposes,

many kinds of restrictions, fears and punishments are identified with the conditions of life among those whose quality of character is essentially selfish.

It is altogether otherwise in the conditions of life with those whose quality of character is essentially unselfish. No disappointments, no intervention in plans and purposes, no restrictions of any kind, no fears or anxiety are identified with the free and spontaneous life of those whose character is unselfish. Success in achievement and gratification of all desires, which is happiness, are limited only by those limitations imposed by limitation of mental abilities.

Heaven and hell are separated. They are as distant one from the other as they are different in quality or state of being. Inasmuch as the environmental makeup of hell is correspondent to and therefore harmonious and homogeneous with the states of devils, therefore the inhabitants of hell go to hell voluntarily. An evil spirit turns away from heaven as spontaneously and as quickly as an angel turns away from hell.

At the time we call death every man is as to quality of his character exactly what he is

—whatever that may be. In the great majority of instances, there attaches to a good man at the time of death many things that are evil, and there attaches to an evil man some things that are good. In other words the good are not yet angels and the bad are not yet satans or devils. Owing to this fact there is an intermediate state or world, midway between heaven and hell, called the intermediate world of spirits, into which nearly all persons at first enter at the time of death. In the intermediate world, just spoken of, spiritual progress continues until the good are prepared for heaven and until the bad are ready to go voluntarily to hell.

Heaven is a vast society, and so is hell. The organization of society is such that it is an organism. It can be compared with the organism of the human body. Organic society is itself in the form of a man. That is to say, the abilities and qualifications of the members of society are so different that, relatively, the services rendered or uses performed by one may be like those served or performed by the eye, while those of another like the services rendered or the uses performed by the heart or right hand and the like. Thus it may be

said that the function of some angels, as referring to the services they render throughout eternity, is analogous to that of the nerves whereas that of others is analogous to that of the muscles or the bones or something of the head or of the arm or any part of the body, Swedenborg's "doctrine of the Grand Man" is certainly a towering mountain of wisdom for exploration.

THE IDEA OF GOD

God is infinite. There is but one infinite God. In the nature of things two infinities are inconceivable. In the idea of two infinities both infinities are reduced to the finite so that all idea of the infinite becomes destroyed.

God is very substance. Divine love is the name of infinite substance. Infinite and substantial love abides in a state of activity, energy or force. The activity of love implies and includes self consciousness. This is Intelligence or Wisdom. God is therefore both infinite Love and infinite Wisdom. It is of the very nature of love to be in an effort to realize something. This is true of both infinite and finite love. Wisdom or Intelligence is the first means which Love employs

for acting in accordance with its nature in accomplishing or achieving results. The infinite and divine Love, by means of infinite and divine Wisdom, creates from Itself all things that are finite. There is no finite thing that came from nothing. All finite things have been created and they have been created from something. God alone is the original uncreated Substance. All other things are derivative. They have been created by God from Himself.

THE INFINITE AND SELF EXISTENT REALITY, WHICH IS INFINITE SUBSTANCE, WHICH IS SELF EXISTENT LIFE, WHICH IS INFINITE AND DIVINE LOVE AND WISDOM, IS IN ITSELF AN INFINITE UNIT. This means that God is an infinite PERSON. No conception of self existent Life is possible other than that it is a divine and infinite MAN. The PERSONALITY OF GOD is necessarily acknowledged in any true conception of infinite Life.

If God is Love, What is the object and end of the Love which God is? (If God wants something, What is it that God wants?)

First of all it would be that which would gratify the love or satisfy the desire.

It is in the nature of unselfish love to give of or from itself to some worthy object which is other than itself.

The object of God's love, that which God wants, is the human race composed of finite human beings. What human beings are has already been touched upon. God created finite man from Himself, to be other than Himself, and to be forever the worthy object, worthy of receiving from Him, *throughout eternity*, those things which it is of God's love to give from Himself to that which is other than Himself.

Man is not only a rational being but he is endowed with spiritual freedom and with personal responsibility. The meaning of these things have already been spoken of. Without them man would not be an image of his Creator. Without them he would not be of a sufficiently high order of being, of such significance, as to return to God as his reciprocal response that which makes it worth while for God to create and preserve him.

The human race is not limited to the men and women of this planet. If there are numer-

ous planets revolving around our sun, and if the million stars in the sky are as many solar suns with planets revolving around each one of them, and if suns and planets are created only to be instrumental in serving the needs of the human race, (as is the fact) then the people of our planet are comparatively few as compared with all who are being created. And then, again, if we consider that it is impossible for us to conceive of any time when suns and planets did not exist for the purpose of facilitating the creation of human beings, and impossible to conceive of any time in the future when they will cease to exist for the same purpose; and if we furthermore consider that all human beings are immortal, that all who ever were created are still alive, *our idea of the human race is a large idea.* (!) It is this human race which is the worthy object which has been, is and will continue to be, something other than God, to which He can, to eternity, give that which it is of His love to give.

THE DIVINE PROVIDENCE

CREATION AND PRESERVATION are words that go together. God not only creates but He preserves. Preservation is equiv-

alent to continual creation. Creation implies and involves an object or purpose on the part of God. Preservation is for the fulfillment of that object or purpose. These and similar facts lead to a correct conception of the **DIVINE PROVIDENCE**. In creating from Himself the things of the finite realm, with an object or purpose, thereby employing means and methods, a personal interest by God in these things is self evident,

The finite realm is God's work!

It is His achievement!

It is what He lives for!

It is that which it is His nature to create!

Therefore He is interested in it!

Let us see to what extent He is interested in it. When we think of the creation of the sun and the world, and the millions of other suns and other worlds, and of the spaces between the suns and worlds in which there is no unoccupied space or vacuum; and then, again, when we think of the **SPIRITUAL** universe as the habitation of all men and women who ever lived on this and other planets, let us ask the question, How much effort or energy or force was required for such achievement? Whatever this energy was, It represents the

force and power of God's love for the achievement. In other words He loves it as much as it costs Him. To the extent that we can estimate the cost of creating the universe in terms of Human energy to that extent we can estimate God's love for the human race. Preservation of the universe, or of all things created, requires the *continuous* activity of the same love energy that first created it.

The conception of God as an infinite and divine MAN, engaged not only in works of *new* creation but also in the preservation of *all former* creations, is a correct conception of the operations of the Divine Providence.

God not only creates finite things from Himself but, in so doing, He employs MEANS AND METHODS. He likewise employs means and methods in the preservation of creations. He establishes order so perfectly that every created thing becomes a means for serving His plan, and, on account of this, we say that everything is qualified to fill its function.

All finite substances and forces and laws are instrumental agencies in the hands of God for accomplishing the ends which He has in Mind, and the one great end or purpose in

the mind of God is to serve the needs of finite human beings both in this and the spiritual world. God knows what these needs are. God knows what is the best outcome to life that is possible, in the nature of things, for every human being; and, it is his purpose to render every assistance which any man will make use of to this end.

To what extent does he employ means and methods in serving human needs? The answer is that no human need is so small but what the infinite God provides for it. In the preservation of his creations, *to the end that His object in creation will be realized*, God's personal interest is as keen in the minutest things as in the greatest and in all details as in the big generalities.

In thinking of God's greatness we sometimes wonder what He would *condescend* to do. The real question is not what He would condescend to do, but, Where can God serve a finite human need? He *condescends* to serve *any* need. *No genuine human need is or ever was nor ever will be neglected by God.* What human needs are has already been stated.

And, again, in considering the means and methods employed by God in serving human needs, the real question is not what means and methods are of a rank such as can be employed by God with dignity. It is simply a question with God of employing such means and methods as are effective in serving human needs so that no minutest need will ever be neglected.

Why is it that such infinite effort needs to be made in supplying the needs of finite men? Where is the complication or *what is it* in the nature of man which requires that God put forth such effort in his behalf? In spite of the fact that the Divine Providence makes provision for even the most minute of all human needs, nevertheless, evil exists and some men turn out to be degenerates. Again our attention is called to SPIRITUAL FREEDOM and PERSONAL RESPONSIBILITY. A MAN CAN NOT BE A MAN WITHOUT SPIRITUAL FREEDOM AND PERSONAL RESPONSIBILITY. God wants men and nothing short of men as His achievement. All evil could be destroyed and the hells annihilated by destroying spiritual freedom and personal responsibility in men,

but this would be to destroy human nature itself. Therefore it is not a genuine need with any man that his spiritual freedom should be destroyed or his personal responsibility taken away.

THE INCARNATION OF GOD IN JESUS CHRIST

THE INCARNATION OF GOD IN JESUS CHRIST may be thought of, first of all, as means and methods employed by God for supplying certain human needs, which required that kind of conduct, so to speak, on the part of God.

The infinite Human Energy which God is expending in the finite realm is represented by an infinite number of things which He is doing on behalf and in the interests of men. Creating suns and planets and intervening atmospheres, and then preserving them intact, and keeping them in their perpetual motion, represent a portion of God's activities. In addition to these things God establishes certain personal relations between Himself, as the infinite Unit, and finite man. His incarnation in the person of Jesus Christ is to be identified with His personal relations to men, by which, according to orderly means and methods, He

reveals Himself to men, protects men from subconscious or psychic dangers, warms the effections of men and enlightens their understanding by immediate influx and things of that kind.

God's presence in the world in the person of Jesus Christ did not necessitate any change in His relative position as the Creator and Preserver of all things. He was the living soul in Jesus Christ exactly as He is the living soul in His written Word. "In the beginning was the Word, . . . and the *Word WAS* God." Jesus Christ was God in the same sense that the Bible is God. The finite human form of Jesus Christ was not infinite, neither is the finite literary composition of the Bible infinite. Infinite and divine truth, however, is within the finite literature of the Bible and this very soul of the Bible is God. And likewise the soul and inmost life of Jesus Christ was God.

The idea of the finite is that of limitation whereas the idea of the infinite is that of the unlimited. All men must live their lives subject to the limitations of their finite natures and their finite conditions and circumstances. Therefore, when the infinite Being descended

in the person of Jesus Christ, to act the part of Divinity in the realm of man's finite limitations, He subjected the activities of the assumed finite personality to the same limitations that all men are subject to. This means, practically speaking, that Jesus Christ acted under His finite conditions and circumstances exactly as the Divine Love and Wisdom would act under the same limited and restricted conditions and circumstances. In this way God Himself gives us a perfect example of what right living is for men. Thereby He revealed the standard of all values in human life. And thereby He furthermore revealed that He Himself is Human—Human in the infinite sense of the word.

These observations, however, are only explanations and conceptions. What about the proof of them? The sufficient and indisputable proof of the incarnation of God in Jesus Christ is in the divine revelation of God's Word, which enables us to see for ourselves that it is true. The external or literal sense of the Bible reveals spiritual light so obscurely, and is so susceptible of numerous interpretations, that it has led to misleading ideas as to who Jesus Christ is. Accord-

ing to some interpretations of the literal sense, Christ is thought of as an infinite Being, entirely distinct from God, who is thought of as another infinite Being. And, according to some interpretations, the Unitarian idea has developed which is that Christ exemplifies the same "spark of divinity" which all men may exemplify so far as any difference in their organic natures is concerned. The literal sense of the Word, however, when interpreted in the light of true doctrine, coincides with THE INTERIOR OR SPIRITUAL SENSE OF THE WORD WHICH CLEARLY AND LUCIDLY AND LUMINOUSLY BRINGS JESUS CHRIST TO LIGHT AS THE ONE AND ONLY LIVING GOD WHO IS THE CREATOR, PRESERVER AND SAVIOUR OF THE HUMAN RACE. The Bible, when interpreted according to its interior or spiritual sense, reveals from the beginning to the end of its contents that God became incarnate in the person of Jesus Christ and that Jesus Christ is God. The final and incontrovertible proof of this fact can be found and can only be found in Divine Revelation.

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Religion rationalized

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